The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 18. SATURDAY, MAY 4, 1889.

RS 6 PERANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—IT is necessary to again direct attention to the fact that there is a vast difference between the work of the two explorers Stanley and Livingstone. Livingstone was in the habit of going three hundred miles further round, rather than slaughter a Native. Stanley, on the other hand, goes straight ahead, killing whoever opposes him, and ruthlessly laying villages in ruins. Livingstone "prepared the way of the Lord," and made the name of the white man and the white man's God revered. Stanley is preparing the way for the massacre of future missionaries, should such settle in the countries that he has passed through, before his filibustering is forgotten. Livingstone went forth as a missionary in the service of God, but Stanley as a mere trading adventurer, in the service of Mammon.

—SOME Christians are urging the duty of giving one-tenth of their income to the cause of Jesus Christ. It is gratifying to note, in this connection, the career of a Government official who, amidst the corruptions of Anglo-Indian life, kept himself unspotted from the world, and lived a life entirely consecrated to God. Mr. Murdock of Ceylon, whilst in Government employ, was not satisfied to give a simple tenth of his salary to the work of the Master. He devoted eight-tenths of his income to that purpose, and lived on the other two-tenths. He set up printing-presses, composed and printed his own Gospel tracts, and, packing them in a bullock cart, spent his vacations in distributing them over the country. This was thirty years ago. Since that time, Ceylon has been one of the most successful of the missionary fields. How much of this success is due to Mr. Murdock's hidden work, God only knows. Before he left Ceylon, the Vernacular Religious Tract Society was founded by him. This Society published eight million pages of reading matter last year! Marvellous results spring from an entirely consecrated life.

—THE largest gun in existence was made by Krupp, of Germany, weighs 118 tons, is 45 feet long, 16 inch bore, rifled, and throws a projectile of nearly one ton eight miles, with a charge of 600 lbs. prismatic powder. Others of still larger dimensions are in course of manufacture. The greatest range claimed is twelve miles, from a 9-inch gun in England, with an elevation of thirty-seven degrees. These guns are fearfully expensive machines, and the taxes to pay for them grind down a suffering populace in time of peace, whilst in time of war they manufacture widows and fatherless children at a rate at which the nations of the "dark ages" would have stood aghast.

—A REMARKABLE Conference was held on the 5th ult. at the residence of Canon Westcott, attended by representatives of all denominations of Christians. The object of the meeting was to call upon the whole Christian Church to protest against the terrible state of "armed peace" under which the nations of Europe lie groaning to-day. The twenty-one millions sterling voted four days before the holding of this conference, for the purpose of adding yet more murderous machines of slaughter to the English navy, gave point to some of the addresses of the speakers. The chief resolution of the meeting was proposed by the Rev. H. W. Webb-Peploe, the celebrated missionary vicar of south-west London, and seconded by Mr. J. B. Braithwaite, one of the principal members in the Metropolis, of the Society of Friends. Its wording ran as follows, "That in the opinion of this meeting, the present condition of the armaments of Europe demands the urgent attention of all Christian communities with a view to (1) united prayer to Almighty God upon this subject, and (2) combined action in any ways possible for the purpose of bringing about the simultaneous reduction of the said armaments." It was proposed to bring the whole matter before the attention of the May Meetings.

—A PARLIAMENTARY Commission has been appointed to enquire into the whole question of vaccination. Only five per cent of the children born in Leicester are vaccinated. So strong has the public opinion been for years past against the practice, that it is impossible to put the law in force against those who refuse to allow their children to undergo the operation. And yet, of all the large towns of England, Leicester is the most free from small-pox.

—AT the London meeting of the Salvation Army to celebrate the sixtieth birthday of General Booth, Mrs. Booth was present, in spite of the painful malady from which she is suffering. £4,500 was collected for the funds of the Army to celebrate the occasion, an amount which it was proposed to further increase to £7,000. The suggestion was made by one of the largest contributors to the Army's funds, that General Booth should take a month's holiday. The strain upon him must be tremendous. Let him take a trip to India next autumn. He would get a good rest on the voyage if he avoided a regular passenger line, and came by a merchant vessel.

—MR. BOOTH-TUCKER of the Salvation Army has written a poem on Mrs. General Booth, which, amongst other interesting items of her early life, recounts the fact that she had read the Bible through eight times before she was twelve years old. This thoughtful study of the Word of God through and through, no doubt laid the foundations of her sterling character. Mr. Tucker makes a mistake, however, when he says that she was "the *first* to break the spell that women's lips might not the Gospel tell." A large proportion of the terrible persecution of the early Quakers arose from the fact that they insisted upon the right of the Holy Spirit to speak through women as well as men. The poem is published in tasteful book form at Rs. 1-8; ans. 6, and ans. 3, according to the style of binding.

—No sooner is France beginning to recover from the last Revolution, than she is in a state of preparation for the next one. The Senate has resolved itself into a High Court of Justice to try General Boulanger on the charge of treason against the Republic. Refusing to be tried by his political opponents, he has fled to Brussels, and from thence to London. If he is acquitted the Government will have received a serious blow. If he is convicted, all Paris will look upon him as a persecuted patriot. Nothing but Christianity based upon an open Bible can give France stability.

—A LEADING London Atheist writes in the *North American Review*, as follows:—"Without the doctrine of the atoning sacrifice of Jesus, Christianity as a religion is naught; but unless the story of Adam's fall is accepted, the redemption from the consequences of that fall cannot be believed." This is straight talk to Down-Graders. Atheists inwardly despise those who pretend to "tone down" Christianity in order to make it easier for them to accept.

—WITH reference to practical work in the direction of the observance of the Fourth commandment in England and the United States of America, the following may be recorded. In the United States a pledge with these heads is being widely signed—"I promise—To observe the Sabbath as a day of rest and worship: to neither purchase nor patronise Sunday newspapers: to use my influence by word and example against railroad and steamboat travel and excursions: not to patronise any store, barber's shop, news-stand, drug store (except for medicines), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them: not to send or call for the mail on the Sabbath: to make Sabbath work at home as light and simple as possible, that all may enjoy the privileges of the day: to use my influence for legislation that will protect the Sabbath as a day of rest and worship."

—IN England a Bill is being drafted on the following lines—"1. No person in the employ of the State to be required, except in case of emergency, to engage in his ordinary work or occupation for more than six days out of seven, and when possible the day of rest to be on the Sunday; but in cases in which this is not compatible with the public interests, some other day be granted in its stead. 2. No authority having control over the police or over constables to require them to follow their occupation for more than six days in a week (except in cases of necessity), under a penalty. 3. No railway company, tramway company, or owner of a licensed vehicle

—omnibus, stage coach, cab, &c.—to employ any servant more than six days in each week (except in case of necessity), under penalty. 4. No licensed dealer in wine or spirits to employ any servant in any bar, restaurant, or other place of refreshment for more than six days in a week, under penalty."

—A CURIOUS anomaly was revealed by the late reply of the Home Secretary to the enquiry why the Dean and Chapter of Westminster Abbey had taken no steps towards having Mr. Bright interred in Westminster Abbey. He stated that, according to law, no unbaptized person could be buried there. The *Baptist* thereupon remarks, "Certainly it is high time for a law to be altered which permits the burial of a sceptic like Darwin in the Abbey, while a consistent Christian, as John Bright was, is refused a similar national honour." Of course, had the law been otherwise, neither John Bright nor his friends would have consented to his interment in the Abbey. When offered honours during his life-time, he declined them, deliberately choosing to dwell among his own people. His body rests among them in death.

—A CORRESPONDENT of the *Baptist* writing from Pernambuco, Brazil, says,

The opportunities of spreading the Gospel which lie within the reach of every Englishman abroad are very great, and this without in any way interfering with his private duties. While labouring abroad I have had the constant fellowship and help of several young Englishmen. One who was ever ready to preach and to help in any way was the manager of a foundry. Another was the director of one of the largest companies in this city. And in the same way, every Englishman who fills an engagement abroad, may do good work for Christ, providing he be a living Christian.

He further says,

Great Britain, through her vast commercial and colonial relations, sends men to all parts of the world. These men are naturally enterprising and energetic, or they would not offer for foreign service. Is it not possible to turn this splendid army of young Englishmen into effective representatives for Christ? I sincerely believe it is. The Church of Christ in England has within its folds the very flower of manhood, ready for service in any part of the world to which God may call them. What, then, is necessary? That for every foreign post a Christian man should be forthcoming, a man with every qualification necessary, and equal to any that may be furnished from the world's ranks. But how are these men to be brought into contact with the companies who are to employ them? An association might be formed of Christian merchants and others, who would by their influence and known integrity be able to select men of guaranteed ability and general suitableness. Surely, heroic young Christians will be forthcoming to fill any post that others would accept simply for the salary. The love of Christ should be stronger than the love of enterprise or lucre, and as to fitness, who shall say that the man of God is inferior to the worldling? Joseph and Daniel proved themselves not a whit behind their godless compeers even in worldly knowledge, tact, and business capacity. All that is wanting to put this scheme into practice is the formation of an association of Christian merchants and philanthrophists, and its results will be universal.

—THE Earl of Meath is introducing a Bill into the English House of Lords dealing with obscene advertisements, and pamphlets, of quack medicines, &c. With regard to India, the amount of harm done by these instruments of the devil is simply incalculable. There are probably ten thousand quack booklets circulated to one that is founded on God's Word on physical evils. India is flooded with poison, who will aid in circulating the antidote? "Chastity and Health" a small leaflet by Alfred S. Dyer, is now printed in English, Urdu, Roman Urdu, Tamil and Hindi. One rupee will purchase two hundred copies from this office.

—SPEAKING upon Daniel ii., Dr. H. Sinclair Paterson dwelt upon the rottenness of all forms of Government apart from God. He said,

In this dream of Nebuchadnezzar we have government represented under all forms, and there is a downward progress, not an upward. We see government deteriorating, because the men to whom it has been committed care for their own interests and their own advantage. Now government, as shown here, is—First, despotic, absolute—the power of one. Second, constitutional—a law once made must be obeyed, even by the king himself. Third, aristocratic—government lodged in the hands of a few. Fourth, democratic—the government of the people in the mass; and as soon as they find out what is for their advantage in the mass they will act accordingly. Men are all alike, unless changed by the power of God; all seek their own.

—THE Report of the Wesleyan Methodist Mission of Bombay for 1887-88, just issued is a lively document illustrated with photographs, maps and plans. Work amongst European soldiers, sailors, and railway men, as well as amongst Natives, is detailed.

—A CALCUTTA contemporary pompously states that "the finest quality of brain work is by persons who take alcohol," and goes on to say that it should be "taken in conjunction with some [mineral] water that suits the constitution." In other words, the tippler's favourite compound of "brandy and soda" is recommended. It is further stated that this compound is "a positive strengthener of the brain." In another part of the same paper there is a diatribe on the Editor of *The Bombay Guardian* in which, after a considerable amount of abuse, the missionaries of India are called upon to remove him from India in the interests of the Christian religion! Probably our contemporary had been "strengthening his brain" before writing this.

—THE *Christian*, speaking of the articles which were being printed in the *Methodist Times* at the date of issue, on missionary work in India, says,

What promises to be a substantial contribution to the discussion of foreign missionary methods is commenced in last week's *Methodist Times*. The main contention in the series of articles will be that the education policy initiated in India by Dr. Duff, and continued by his successors, has proved an egregious mistake; and that there must be a return to the simpler and more direct evangelistic methods of the primitive Church. We shall follow with much interest the unfolding of the "new [and yet old] missionary policy" in the columns of our contemporary.

In this week's issue of *The Bombay Guardian* we re-print the second of the series.

—Mr. Thomas E. Godbehere, of London, says the *Banner of Asia* for May, writes under date of April 5th, that Miss J. Little, of Reading, intended to leave London for Bombay on April 26th, to join in the Rescue work carried on in connection with the Home of Hope, Bombay. She had a farewell meeting at Reading on Sunday, March 31st, when Mr. Charles James, late of the Gospel Purity Association, preached, and forty persons sought salvation.

HINDU OPPOSITION TO OPEN-AIR PREACHING IN BOMBAY.

At one of the open-air meetings held on the Chowpatty Sea-face, Bombay, during the past fortnight, a Hindu asked the Rev. M. B. Fuller if he would answer him some questions. Mr. Fuller said that he should be happy to do so, if he would call round at his residence at the back of Grant Road Church. The Hindu thereupon advertised in the local Native papers that there would be a discussion at Grant Road Church on the subject of the truth of Christianity!

Accordingly on Saturday afternoon last about 150 Natives assembled, whom our reporter, who went among them, describes as evidently largely students from the Wilson "Christian College." The Revs. A. B. Wann, W. Bell, M. A., W. E. Robbins, J. E. Robinson, and M. B. Fuller were present. The leading Hindu champion came armed with a pile of books by Dr. Wilson and others, with which he seemed to be intimately acquainted, passages from which he perverted for the purpose of attempting to discredit Christianity. His main assertion was that Messrs. Fuller and Bell "had no right to pollute the evening air" with preaching the Gospel. He said that in doing so they "insulted his god Ram," and wounded his religious feelings. To "wound the religious feelings" of a subject of the British Government in India was an offence against the Indian Penal Code, and "it was only owing to the humility"! of himself and his friends that "complaints had not been made to the police, and the preaching stopped."

Mr. Fuller defended his right to preach the Gospel, and said nothing was further from his intention than that of wantonly hurting the feelings of any one. He studiously avoided everything which could be justly construed into an attempt to hurt religious feelings. If any one's feelings had been hurt, it was the truth which been preached that had done so. With regard to the remark that "the god Ram" had been insulted, he called upon every one present who had been at the open-air meetings, to witness that the name of "the god Ram" had never been mentioned. When the Hindu said that "his god Ram" was being insulted, the Rev. W. Bell was reading one of Christ's parables.

The Hindu then changed his tactics, said that the preachers had said nothing about Hindu gods because they knew nothing about them, and were ignorant men.

Mr. Fuller, in reply, said that though he never mentioned the Hindu gods in preaching, yet he had read and studied the Shastras. The Brahmins at his home (Akola) told him that he knew far more about the Shastras than they did. He said the Hindu was rather hard to satisfy. If they seemed to speak against Ram they were told that they "insulting his god." When they said that they never mentioned Ram, they were called "ignorant men."

The Hindu finally closed his remarks with the significant statement that the preachers had no business to speak to "the uneducated and ignorant masses." This unutterably conceited remark was warmly applauded by the students present, the education of many of whom had been assisted by missionary money.

After an address by a Sunyassi to the effect that there was no such thing as incarnation, it was decided that another meeting should be held the following Saturday (to-day) at four in the afternoon, when the question asked by the Hindus will be "Is Christ a Saviour?" and "Is He the only Saviour?"

The Hindus have commenced preaching in the open-air in opposition to Mr. Fuller's party.

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

"I WAS BLIND—NOW I SEE."

The Rev. W. Bell, M. A., of the Baptist Church, Bombay, preached on Sunday evening last from John ix. 25, "One thing I know, that, whereas I was blind, now I see." He said that there was a grand delusion abroad that the natural man could be educated into the spiritual man. This was entirely contrary to God's Word, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There must be the new birth, for before that all are "without God and without hope in the world." There are a great many people in the world who are religious without being converted. Such require breaking down instead of building up. It is possible for those who are spiritually blind to engage in religious discussions. They fumble round the circumference of religion whilst the centre is not in them. Christ emphatically said "Ye must be born again before ye can *see* the kingdom of God." The whole Christian creed is contained in the words "I was blind, now I see." Let everyone take hold of religion by its root instead of its stalk. There were thousands in this country who were trusting to preachers and church-services instead of in Jesus Christ. They had not the *root* of religion in them, and the consequence was that when they got away from all these "means of grace," the world, the flesh, and the devil led them easy captives. Christ's religion was a thing of the heart and of the personal experience. It was like those fast dyes, that when once in the cloth cannot be got out of it except by destroying the cloth. Christ's religion is the greatest reality in existence. Genuine Christians *know* that they are saved. They *see* spiritual things. It is marvellous how, when they are dying and lose hold of everything else they keep hold upon Christ, or rather Christ keeps hold on them. This real religion is the greatest, strongest argument against gainsayers. "I was blind, now I see" is an argument that the most skilful sceptic cannot answer. This genuine Christianity is being tremendously attacked on all side, but shut your eyes to all sophistry, and look straight to Christ. The essence of Christ's religion is the attitude of the soul towards Jesus. In Him we are in the citadel. If questions come to us, let us always ask "what is the mind of Jesus on this point?" Put Christ into every argument. Let critics answer the questions they raise about the Bible. It is no business of ours. If Jesus is in the Bible, that is enough for us. When Christ has once opened your spiritual eyes, it will be an utter impossibility for anyone to make you believe that the Bible is a mistake. Jesus is the answer to every argument. Wait upon Him until you spiritually *see* Him, and that will answer all your doubts.

RESULT OF ONE WOMAN'S INFLUENCE.

No one should esteem lightly individual influence and individual action when rightly directed. When the vote was being taken in the Legislature of Kansas, says a writer in an American paper, submitting the question of prohibition to the people, a tally kept of the votes showed that one affirmative vote was wanting to pass the ordinance. Lo! a bright, energetic little woman was seen leaving the dense mass of spectators and gliding down the aisle among the members. She suddenly paused and extended her little, heart-warmed, faultless hand and grasped the large hand of a stalwart member and said: "My darling, for my sake and for the sake of our sweet home, for Kansas' sake and for God's, I beseech you change your vote." Under the heavenly inspiration of the angel of his covenant, the member arose and said: "Mr. Speaker, before the result is announced I wish to change my vote." The change was made, and Kansas was redeemed. A few months ago I visited Topeka, the capital of Kansas, and the rich fruit of this act—thrift, order and happiness—were everywhere apparent. With a population of sixty thousand, no hydra-headed saloon is seen polluting the streets and menacing the peace of that beautiful city. There the sale of liquor is regarded a crime of high grade, and punished like theft, burglary, horse-stealing, or any other crime. No other city in the world of like population and advantages exhibits such marvellous evidences of prosperity, order and happiness. And Kansas, notwithstanding its blizzards and droughts, has had no peer in material progress since prohibition was established. All honor to the little heroine!—let her be crowned.

THE EIGHTH WONDER OF THE WORLD.

BY C. H. SPURGEON.

The Eiffel Tower aspires to be the eighth wonder of the world, and no doubt deserves that honour. In round numbers, it is a thousand feet high. Who would wish to climb it? Happily for the ambitious, there are lifts, which will bear the visitor to the summit in six or seven minutes; and then he can, at pleasure, look down upon Paris, which will lie low at his feet. The towers of Notre Dame scarcely reach to the first story of Mr. Eiffel's vast iron erection. No wonder that, even when it was only half completed, the workmen complained of the distance they had to climb before they could begin their day's work. It is no trifle to run up five hundred feet before you can commence your labour; to some of us it would be a good day's work to go up and down, even if the only labour required at the top would be refreshing the inner man.

The tower is said to have great strength to resist the wind. It could bear a strain of 3,284 tons of wind force, and this is nearly twice as much as has been experienced during the most violent tempest which has visited the city. So far, so well. As to the sustaining of the enormous weight by the foundations, this, we doubt not, has been attended to, for many of the most stupendous engineering works in iron have been produced by Mr. Eiffel, who ranks this as his masterpiece. Otherwise, one might well fear that so vast a mass of iron would press unduly upon the river banks, and upon the clay on which it rests, and would come to an untimely fall. Assuredly, it has the virtue of originality, if none beside.

Many have enquired as to the safety of the tower from lightning. It is affirmed that it will act as a huge lightning conductor for Paris, and, possibly, may be a safeguard to the whole city. Just so; but what of the conductor itself, and those who may be venturing upon it? Fears of this kind are answered by enthusiastic believers with a smile, and, for aught we know, the smile is the answer of wisdom; but the following incident, recorded in *The Times* of Nov. 28, enables us to repeat our question without fear of being condemned as unreasonably nervous:—

"The Guion Line steamer *Alaska*, from New York, which arrived at Queenstown yesterday evening, brings intelligence of the ship *Edward*, from Havre, with a cargo of iron ore, whose captain reported that the vessel encountered a terrible electrical storm in the Atlantic, on the night of the 31st ult., when in lat. 41·42 N., long. 54·42 W., lasting for several hours. The vessel was continuously enveloped in lightning, which prostrated on the deck eleven seamen, and deprived them of sight for nearly half a day. The second officer and the boatswain were also dashed to the deck, and received serious injury, and the former was speechless for five hours. Three balls of fire exploded with a tremendous report over the main rigging, scattering flaming fragments over the ship, and driving the remaining members of the crew in terror into the forecastle. From 3 a. m. until 7 p. m. the captain and mate were the only persons on board capable of doing any work, and on them devolved the task of keeping the vessel before the easterly gale. The captain states that all on board the ship were trembling with fear during the time that the electrical storm lasted, which was the most terrible he ever witnessed; and he adds that, no doubt, the iron ore with which the *Edward* was laden acted as a magnet to attract the lightning."

It is more to our point to believe that our reader will enquire—What is the use of this modern tower of Babel? The enquirer knows as much as the writer. It is to be a feature in the great Exhibition, and to be talked of as the loftiest of buildings that man has yet piled upon the earth. There may be other recondite scientific uses; but this is probably the main object of the tower. To reach the greatest altitude, to overtop all other buildings: is not this an object worthy of this mass of metal, this expenditure of labour, this display of skill? Perhaps. Certainly, in many other lines, this would seem to be consistent with the genius of the age. We go ahead, and everybody wants to lead the race. We must have everything bigger, noisier, more glaring, more amazing than any before us or with us. The old, silent toil for excellence, and the quiet realisation of it, are out of date; we work by steam, and beat the drum to call the world's attention to every puff of the engine. The world is crowded with these Eiffel towers, and stunned, every now and then, with the crash of them. Men must be richer than millionaires, speakers must shout down all rival orators, writers must achieve a world-wide success, and even the maker of a pill must dose the universe and a world or two besides. "Excelsior!" Never mind how you build. It is needless to wait for iron; wood will be sooner put together, hay will be easier to carry up, and stubble, if you can only keep it together long enough, will be best of all. Let your manufactures deteriorate into rubbish, your finances run to bankruptcy, and your people pine into penury; it does not matter, so long as you are a great people, with great men at your head, able to boast great things.

This also would be little in the line of our business, if this spirit did not threaten the religious community as well as any other. It may come to pass that we also may desire to do some great thing, and may overlook the far greater importance of keeping close to the right and the true. If God gives to His servants a large sphere of usefulness, they must accept the responsibility with a grave gratitude; but if they have it not, they must not fret and fume, as though the proper object of life could be to fill a considerable space in the thoughts of men. The comfortable abodes which cluster around a cathedral are far more serviceable, and more to be desired, than a place among the clouds which hang over its lofty towers. If we will do our life-work well, we shall be nearer to happiness than if we neglect the commonplaces of duty to soar into the heavens of publicity. Usefulness is far more equally distributed than many think; for the results of insignificant actions are often greater than the consequences of brilliant deeds. The plants which come of life's sowings are not always in proportion to the size of the seeds. A nation's destiny may turn upon a word; while a torrent of eloquence may effect nothing. Let us serve our God; but as to our relative elevation among our fellow-mortals, let us fight against the self-idolatry, which would permit us to waste a moment's thought upon it.

Far be it from our churches to vie with each other, and go in to build their Babels. To be largest in number, to have the most intellectual persons in our ranks, to attempt the most ambitious missions—these are little enough as objects of ambition. Just now, the tendency is to seek to wield the most potent political influence in Parliaments, Councils, Boards, and Corporations. There may be reasons for this thirst for power; but we earnestly trust they will never even seem to have weight enough to decoy Christians from their legitimate calling; which is, not to win positions, but to win souls; not to canvass votes, but to convince consciences. The hunt after respectability is another form of this tower-building. So is the longing to have the finest building, the largest organ,

the most learned doctor, the most eloquent preacher. What! In the worship of God is there to be competition? At our Maker's feet are we to try to outshine each other? Are sinners to contend who among them shall be the greatest, while they are crying, "Lord, have mercy upon us"? Are saints to rival saints as they together chant, "Not unto us! Not unto us! but unto thy name, O Lord, give glory"? Yet, we say it with great sadness, there is a tendency among all denominations to carry the competitions of trade and politics into the sanctuary of God. Zion and Bethel bid for hearers; the vicar and the pastor tout for customers; the choir, the organ, the stained-glass windows, are a part of the paraphernalia of the shop. This must be ended. At the very least, it must be avoided by all spiritual men, and whenever it is seen, it must be treated as unbearable.

Why should we say, "Go to, let us build a tower"? Do we not remember how the Lord stopped the work by confounding the language of the workers? Are not many of our confusions nowadays caused by our ambitions? May we not hope for the restoration of a pure language when we take more heed to the one foundation, and are content to build thereon those far smaller, but infinitely more precious, structures which can be fashioned from gold, silver, and precious stones?

A MEMORIAL TO DR. McCOY.

Soon after Dr. McCoy's death, a Native Christian came into my study one day and handed me two rupees, saying, "Take this, please, and ask others to contribute so that we may establish a memorial scholarship in the Centennial High School in honor of Dr. McCoy—to bear his name." I could not well refuse, especially as it is a most worthy object, and as we would be glad to have Dr. McCoy's honored name associated with our school. A statement was made, and the following subscriptions have already been received: "An Admirer of Dr. McCoy," Rs. 100: Rev. J. H. Gill, Rs. 24: E. D. C., Rs. 10: Rev. J. H. Schively, Rs. 10: Rev. Dr. Butcher, Rs. 10: Rev. Dr. Wilson, Rs. 5: W. H. Orman, Esq., Rs. 5: Mrs. Hamilton, Rs. 5: F. L., Rs. 5: Col. E., Rs. 9: Miss M., Rs. 6: "X. Y. Z.," Rs. 5: Native Christians and others, Rs. 18: total, Rs. 212.

The plan is to secure Rs. 1,000. This will be invested and only the interest (Rs. 60 per year) used. This sum will be applied to the education of Native Christian students in the school mentioned above. The sum of Rs. 5 per month supports a student, paying for food, clothes, books and tuition. When one student goes out another will take his place and thus the good work will go on year by year. We now have upwards of thirty Native Christian Young Men thus supported. These assist us in our Native Sunday-schools in the city and also in *bazár* preaching. Quite a number are preparing for the ministry: others will go out as teachers. I am constantly receiving applications from new converts, sons of Native preachers, and others for help.

Our school is prospering. Out of seven Native Christians who appeared in the Entrance Examination last month (Allahabad University) five passed.

The writer will be glad to receive and acknowledge further subscriptions to this "Memorial Scholarship." Many of us have been helped by Dr. McCoy's utterances from the pulpit and in the columns of the paper he so ably edited: his name is "as ointment poured forth" in every part of India.

B. H. BADLEY.

LUCKNOW, *April 27th.*

LEPROUS LITERATURE.

An Australian correspondent of the London *Sentinel* says that the Premier of South Australia has ordered the police and custom-house officials to suppress the circulation of Zola's works, and that they have disappeared from view like magic.

News of the Week.

GENERAL.

—An English gentleman named John Aitken is said to have invented an apparatus by means of which he can accurately count the particles of dust in the air. Mr. Aitken states that there are as many dust particles in a cubic inch of the air of a room at night when the gas is burning as there are inhabitants in Great Britain, and that in three cubic inches of the gases from a Bunsen flame there are as many particles as there are inhabitants in the world.

—The dowager Duchess of Cambridge, the last daughter-in-law of George the Third has just died in her ninety-second year. She celebrated the seventieth birthday of her son a few months ago, by a small party. Chevreul, the French chemist is also dead in his 103rd year. He was a teetotaler and a non-smoker.

—The capital expended on canal irrigation works in Bengal up to the end of the year 1887-88 has been Rs. 7,06,14,592, and in addition to this a further sum of Rs. 7,74,655 has been spent on surveys and investigations for irrigation works which have not been carried out. For this outlay there are now in actual operation in Bengal 844 miles of canal, of which 614 are navigable.

—The boys of the spinning department of the Carnatic Mills, Madras, struck on Monday of last week and refused to work. The boys desired a regular Sunday off, an increase of wages, and an increased time for tiffin. The workmen at the Gun Carriage Factory also struck on the Wednesday following, owing to non-receipt of their wages. They returned to work on Friday and the greater number were allowed to resume their employment. The ringleaders were dismissed.

—The strike of the Bombay gharrywallahs was brought to a close in the afternoon of the second day by a reduction in the taxation being granted. The Municipal Commissioner explained to the owners of the bullock carts that in consideration of the fact that their vehicles were not constantly employed throughout the year, the tax would be reduced from Rs. 20, as provided in the Act, to Rs. 15, but this reduction was conditional on their carts being set to work at once. He further stated that they would be allowed to pay off the arrears in connection with the previous year, and that they would be given till the 15th of next month to pay the whole tax for the current year. After much discussion the men agreed to these terms. Similar arrangements were also made with the owners of the victorias.

—The Bombay trams carried 10,000 passengers on the day of the gharrywallahs' strike more than they had carried on any previous date.

—From March the 25th, 1888, to the 24th ultimo, there were recorded in the *Times* the deaths of 193 persons, inhabitants of the United Kingdom, aged 90 years and upwards. Of these 68 were men and 125 women. Two women had attained 101.

—The Greek Government has proposed a loan to carry out a work of some importance to us in India. This is a line of railway 390 kilometres in length between the Piræus and Larissa. It will connect with the Turkish lines and thus Greece will, for the first time, be united to the European railway system. Not only are great local advantages expected from the enterprise, but it is hoped that the line may prove the main artery of European trade with the East. Athens will then be within three days of London, instead of as at present, five, and that only under the most favourable conditions. It is proposed, in connection with this railway, to establish a line of large steamers to run from the Piræus to Egypt, and thus, by shortening the route to India, it is hoped at Athens that traffic may be diverted from Brindisi, and the Piræus become, in fact, the emporium of commerce with the East.

—The site secured by the Ceylon Planters' Association in the Paris Exhibition is said to be a perfect one, close to the base of the Eiffel Tower.

—The Murshidabad district is being ravaged by cholera, hundreds of persons dying daily. A resident says—"the horror of famine is likely soon to be added to cholera and black fever now raging, for coarse rice is selling at 12 seers for the rupee! Owing to the long drought, the ryots are unable to sow their paddy and the indigo crop. October and early spring sowings are drying up, and unless we have a good downpour soon, the Lord alone knows what will become of us! A recent fire, during a high west wind, swept off an entire village in a couple of hours."

—Lord Lansdowne has sold Foxham Farm, an excellent holding of about 160 acres, in North Wilts, near Chippenham, to the Small Farm and Labourers' Land Company, who intend to break it up into a number of small holdings. This is the third property the Company has purchased.

—William Neill, lately employed as a guard on the Budneira-Bhusawal section of the G. I. P. Railway and who was recently found guilty at the Criminal Sessions of several thefts from passengers' luggage, was on Saturday brought up for sentence. The accused, who begged for mercy, was sentenced by the Hon. Mr. Justice Bayley to six years' hard labour. In passing sentence his Lordship said that he had taken into consideration the fact that by his making his declaration to Colonel Portman a large portion of the stolen property had been recovered, while he added that it was a sad thing to see a young man in the prisoner's position before the Court; but he hoped that the sentence would deter other persons from committing similar offences in future.

—The Princess of Wales has accepted the office of patroness of the home committee of the Countess of Dufferin Fund. Mrs. Fawcett offers £400 for scholarships or prizes to Native students of Calcutta or Bombay. That sum was subscribed in India to pay the late Mr. Fawcett's election expenses.

—We are glad to see, says the *British Weekly*, that the Government has granted a Royal Commission on the subject of vaccination. It is not before time. The manner in which the law is administered in certain parts had aroused a feeling of indignation which could not longer be safely disregarded, and when the unanimity of the medical profession was so rudely disturbed by Dr. Charles Creighton's article in the "Encyclopædia Britannica," it was plain, as we predicted at the time, that the whole subject must be gone into again.

—A telegram from New York says:—A train running near Mount Vernon, Dakota, dashed into the burning prairie, the officials expecting to outstrip the flames and pass them unharmed. After traversing a considerable of the track, they were dismayed to find that the flame area was more extensive than they had anticipated. The train was stopped, and it was decided to retreat; but this was soon found to be impossible, as, since the passage of the train, the track had caught fire. It appeared, too, that this was the case ahead, and there seemed to be no escape whatever from an awful death on the prairie. Some of the passengers alighted, and tried to discover whether there might not be some escape. Their efforts were not only vain, but in their attempt to pierce the flames and gain an open space they were many of them badly burned. In desperation the engineer at length decided to steam ahead in the hope of bringing the train through into the open air, and, though the cars were much damaged and the passengers half choked in the smoke, they finally emerged safely from the belt of fire.

—Mr. Neal Dow, writing to the *Manchester Guardian* in reply to Professor Goldwin Smith, says that there has not been even one puncheon of rum imported into the state of Maine for many years. Twenty million dollars have been saved annually that would otherwise have been wasted in drink. Another result of prohibition has been to make drinking disreputable. At public dinners no wine is seen on the table—it is not even thought of. No people in the

Anglo-Saxon world drink so little intoxicating liquor as those of Maine.

—The United Kingdom produces 2,200,000 tons of salt annually, the other countries of Europe about 3,000,000, North America rather over 1,000,000, Asia and Africa about another 1,000,000, making a total of 7,200,000 tons. Salt is very extensively used in the arts, and it is remarkable as being the only mineral voluntarily eaten by man. Its use with food is universal with all nations, the consumption per head in different countries being stated as follows :— United States 50lbs. ; England, 40 ; France, 30 ; Italy, 20 ; Russia, 18 ; Belgium, 16½ ; Austria, 16 ; Prussia, 14 ; Madras, 13 ; Bengal, 13 ; Spain, 12 ; Bombay, 10½ ; and Switzerland, 8½.

—Mrs. Harriet Beecher Stowe has recovered physically from her illness, but her intellect has been completely shattered.

—It is announced that the directors of the three leading telephone companies in England have agreed to amalgamate, and that it is their intention forthwith to connect by a system of improved trunk lines all the large towns of England and Scotland with each other. The total value of the three properties is close upon three millions sterling, and the area covered is London and all Great Britain up to Inverness, except South Wales and West of England. It also includes the North of Ireland. At present, these companies have a gross revenue of £400,000 per annum. The developments of the system for the connection of all the great towns with trunk lines will be very costly, and alterations will have to be made in the annual rate now charged upon the existing lines.

—A movement has been set on foot in America to erect a memorial to Longfellow. The children of the poet have given for the purpose a valuable site adjoining the house in Cambridge, Massachusetts, where Longfellow resided for many years, and where he died on March 26th, 1882. About £5,000 has already been subscribed.

—*Professor Kirchoff, of Halle, estimates that* the language most spoken on the globe for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400,000,000 of the human race ; the next language most in use (but at a very great distance behind Chinese) being Hindustani, spoken by over 100,000,000. Then follows English (spoken by about 100,000,000), Russian (over 70,000,000), German (over 57,000,000), and Spanish (over 47,000,000).

—The P. & O. S. N. Co.'s s. s. *Peninsular*, with the outward English mails of the 19th instant, left Aden for Bombay at 9 o'clock on Monday night.

—It is calculated that the amount of paper used in printing the London dailies, penny weeklies, and three principal illustrated papers, averages at least 850 tons per week, equal to 99,008,000 lb.

—The total number of deaths registered in Bombay during the week ending Tuesday, 30th April, 1889, was 494, being 33 less than the preceding week and 10 less than the week ending the 24th April, 1888 ; 30 more than the corresponding period in the preceding five years. The deaths among the different classes were :— Buddhists, Jains, &c., 22 ; Brahmins, 21 ; Caste Hindoos, 241 ; Hindoo outcastes, 42 ; Mussulmans, 121 ; Parsees, 26 ; Jews, 1 ; Native Christians, 11 ; Eurasians, none ; Europeans, 9 ; while the rate of morality per 1,000 of the population was 26·88. There were 117 deaths from remittent fever, being 32 less than the last week, and 12 more than the corresponding week of last year. There were 4 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 77,23, and 9 last week, against 96,20 and 17, respectively, in the corresponding week in the last year. During the week 280 births were reported in the different districts.

—The rate of exchange now stands at about 1s. 4 3-16d.

Missionary and Church Intelligence.

—A special memorial service was held in the Salvation Army headquarters, Bombay, on Sunday evening last on account of the promotion of Mrs. Captain Cooper who has died at Surat of cholera. It is reported as a blessed time in which the presence and power of the Lord was felt. Next Sunday there is to be a special presentation of colours to the Bombay No. 1 corps.

—The Report the of American Marathi Mission for 1888 represents the work of the most widely extended mission in the Bombay Presidency, there being no less than thirty-three separate Native Churches under its charge. In the Bombay Church there are 33 Native Sunday-school teachers. At Khiriya Chatara there has been a considerable amount of persecution. The report states, that " These unjust persecutions, with no one to take the part of the Christians and see that justice is done them, has well nigh discouraged them regarding their worldly prospects. Bribery is fearfully prevalent in this part of the country, and there is no assurance of justice being done even under honest European officials." Men with plenty of backbone in their moral constitutions, are wanted in these judicial positions, who would fearlessly put down this bribery in Indian law-courts, with a strong hand. At Wadgav similar persecution had to be undergone by the Native Church this year. At Parner, Jambgav and Kanhur, the churches already in existence have each sent off a colony to form a new church in another district. This is a sign of life.

—Mr. R. J. Davidson of the China Inland Mission has met with opposition from the Chinese Authorities in endeavouring to open a new station. His intention of securing a house was communicated to the Chief Officer, from whom a lengthy reply was received, in the course of which he remarks " There has never been a chapel in this city, nor have foreigners resided here, and now their audaciously coming with the object of opening a dispensary will certainly give rise to suspicions among the people. Moreover, the passport held by the said missionary has not a word of allowing him to open a dispensary in any place, nor have we received a notice from the Foreign Office permitting it, so on no account must it be allowed."

—Dr. Gulick has retired from the editorship of the *Chinese Recorder*.

—Mr. Mercadier has opened a little shop in an Arab street in Tunis for the sale of Bibles. The shop being completely open in the front, it is easy for anyone to step inside and sit down and talk or read. This is only a very small effort, and not in a large thoroughfare, on account of expense, but would be a very important means of reaching the men if it were better situated and more comfortable.

—A lady recently lectured on African Missions to an interested audience at Lanark Scotland. The lecture gained an added attraction from the fact that the lecturer, Mrs. Young, was the daughter of a missionary who journeyed to the Dark Continent in 1827. She was born in Africa and is now herself a missionary to its people.

—The Ayrshire Christian Union, which has now been in existence for eleven years, and has associations in over fifty towns and villages in the county, announces through its organ, the *Reaper*, the projection of a " New departure in Missions." It is proposed to send out to Southern Morocco, a vast, and virtually untouched field of missionary labour, young men full of faith and of the Holy Ghost, who have given proof of their fitness for work abroad by faithful and whole-hearted work at home, who have the over-whelming conviction that they are called of God to this work, and will go forth dauntlessly and gladly, prepared to suffer hardship and persecution, to be maltreated and imprisoned, and, if need be, to lay down their lives for His name's sake. Approved candidates will be supported at the Mission House at Mogador, while acquiring the language and otherwise preparing for the work. When deemed ready for active duty they will be sent forth, two and two together, without salary, and without any provision for their journey, having to depend upon God alone for guidance, protection, and the supply of all their needs. Native costume will be adopted and native food used. £20 per annum will suffice for the support of each missionary while undergoing his preliminary training. A warm response is expected to the appeal, which certainly can only have attractions for truly consecrated souls.

—Mr. G. C. Needham, writing in the *Christian* says :—In the Imperial City of Rome we found many diligent workers. The English services are generally well attended, while pastors and missionaries mourn over the indifference of the Italian people. They are hard to reach and difficult to arouse ; yet from among these, also, there are precious trophies of grace. A gospel Hall has been opened in the heart of the city, where the newsboys and cabmen are looked after. Daily services are held in the new hall, which has already become a rallying-place for Christians in Rome. The old city is fast passing away, new buildings are appearing as if by magic, and Rome now wears the dress of a modern city, throbbing with the life of Western enterprise and speculation. It was deeply affecting to visit Puteoli, where the feet of Paul pressed the soil as he journeyed over the Appian Way to Rome. We were interested in the traditional places in Rome of imprisonment and execution, but to gaze on the same sea and land on which he looked, and know that he had landed by this breakwater, brought him more to our minds as a real man who wept and prayed, who preached and suffered—the blessed Paul, missionary, hero, martyr, conqueror.

—Some years ago six Natives of the South Sea Islands, missionaries to New Guinea, were massacred by the people to whom they ministered the good things of the Gospel. When the news reached their own country, and their brethren were asked who would volunteer to take the place of the six who had been slain, more than a hundred immediately jumped up and offered to go to the almost certain death that awaited them. There is no doubt that somewhat of this kind of feeling prompted the unusual number of offers for service received by the Church Missionary Society during the past year. The martyrdom of Bishop Hannington and others has tended to rouse the same practical missionary spirit in converted clergymen and laymen of the Church of England that was aroused in the Native Christians of the South Sea islands. No less than three hundred and sixty laymen offered themselves to the Church Missionary Society to be sent out as missionaries last year, and more than fifty clergymen. The income for the year ending March 31st, 1889 is also the largest on record.

We have received from the Tract Depôt, 134, Popham's Broadway, Madras, a 32-page pamphlet sold at the exceedingly low price of half-an-anna, entitled " WHAT IS THE CHURCH OF GOD ? *A Word for Christians in India*, by S. L. J." It deals with the fact, now generally recognized amongst earnest Christians, that no outward Church is the Church of Christ *per se*, but that the " body of Christ " consists of those individuals in heaven and scattered throughout the outward churches on earth, who have been " born again " through faith in the atoning blood of Jesus Christ. It is a useful work to place in the hands of all who are expecting any mighty work of God from any organization apart from His grace.

—The McAll work in Paris needs no commendation. Its history, its successes, and its blessed fruits are now widely known. That

Paris, a city of shameless vice and brazen immoralities, should be belted with more than forty halls where Christ is preached, ought to be a cause for universal praise. Mr. McAll has planned for special effort on a large scale in view of the approaching Exhibition this summer. An influx of visitors numbering thirty millions is looked for, and the friends of the Mission are alive to the great and grave responsibility of testifying among these millions the soul-saving Gospel of Christ. Major Whittle and Mr. Sankey are expected to help in this campaign.—*The Christian.*

Telegraphic News.

New York, April 25th : Thousands who rushed for the Indian territory of Oklahoma on its being opened to settlers lately are now returning, the country being overcrowded, and much distress prevailing.

London, 25th : Lord Cross, Secretary of State for India, has invited tenders which will be received up to the 30th inst., for a new 3 per cent. loan of £3,500,000, for the purpose of constructing railways in India and discharging debentures. The minimum rate of issue will be 99.

26th : A conference was held at Nottingham yesterday of delegates representing three hundred thousand colliers. After some discussion, it was resolved that a general stoppage of work should take place at the end of June, should the masters still refuse to grant the ten per cent. advance in wages now asked.

Capetown, 27th : The trial of Undabuko and Dinizulu has concluded. Both of them have been found guilty of treason. The former has been sentenced to fifteen years' and the latter to ten years' imprisonment without hard labour.—General Boulanger confers daily with a numerous entourage of French politicians in London, and maintains a secret correspondence with France.

London, 28th : The Duke of Edinburgh, who contracted fever at Malta, has arrived at Portsmouth in the ironclad Alexandra. He is making favourable progress, but is so extremely weak as to be unable to land.—The invitation to a conference, which was issued by Lord Cross to those interested in the Indian wheat trade, has been warmly approved of, and the chief cities of Great Britain and Ireland are sending delegates to attend it.

29th : The latest account of the condition of the Duke of Edinburgh states that he has decidedly improved and been able to land and travel up to London.—General Boulanger has taken a house in Portland Place.

Berlin, 29th : The Conference on the Samoan question was opened here to-day, with Count Herbert Bismarck as President.

Constantinople, 29th : The Porte is sending a special mission to Japan with Turkish decorations from the Sultan for the principal Japanese dignitaries.

New York 29th : The three days' fetes in celebration of the centenary of the inauguration of George Washington as the first President of the United States have commenced here, and all business is entirely stopped. Numerous receptions and ceremonies on a grand scale will be held during the festival.

London, 30th ; The opposition by the Radical Party to the Bill brought forward by Baron de Worms for the execution of the Sugar Bounties Convention is daily increasing, and several Conservative and Liberal Unionist members have started a memorial to the Right Hon. W. H. Smith recommending him to withdraw the Bill.—The Manchester Chamber of Commerce have resolved that the time has arrived for pushing on the construction of Indian railways in a more vigorous manner than at present, as such a course would be likely to benefit trade and industry, and promote the utilization of the latent resources of India.

Cairo, 30th : It is reported that Khartoum has been captured by the Sheikh el Senoussi and his forces.

London, May 1st : The Parnell Commission resumed its sittings yesterday. Mr. Parnell, who was examined, said he never belonged to any secret society, never advocated the separation of Ireland from the United Kingdom, and had always condemned outrages.

Berlin, 1st : It is expected that the Samoan Conference will reinstate Malietoa who has been released by the Emperor William's orders.

Cairo, 1st ; A sharp skirmish has taken place near Wady Halfa between the garrison and the Dervishes, in which the latter were routed by the Egyptian cavalry, and lost forty in killed and prisoners.

London, 2nd : At yesterday's sitting of the Parnell Commission, Sir Richard Webster commenced his cross-examination of Mr. Parnell, but nothing remarkable has so far been elicited.

A NEW MISSIONARY POLICY FOR INDIA.

BY A FRIEND OF MISSIONS.

II.—The Evils of a False Position.

The direct result of the policy of Dr. Alexander Duff has been that the men engaged in educating and training the aristocracy of India have by a natural sequence of events taken a position in Indian and Anglo-Indian society far removed from that which would naturally be occupied by the evangelists of the masses. This position and style of living have provoked the vigorous attacks of Canon Taylor and others. Meanwhile the Salvation Army has been developing a work which is rapidly becoming a most powerful standing criticism on all previous methods of evangelisation. Under this fire of criticism the friends of our own society and of all similar Protestant societies, are being compelled to ask themselves the question, "Is the charge of luxury brought against our missionaries justifiable ?" Nothing but careful consideration, a thorough knowledge of the facts, and an alternative policy to propose could justify any one in asserting the truth of this charge. It is no light matter to take the pen in hand on such a question. The task is rendered the more difficult by the fact that any one who really knows the truth on this question must himself have enjoyed the luxury which he undertakes to prove. Nevertheless, the situation is becoming so grave, the necessity for a change in missionary policy *amongst all Protestant societies* so apparent, and the cry for help from heathen lands so loud, that the truth must be spoken at all hazards. And the truth leaves no choice but to say that the charge of luxury, as our English middle-class people who support the missionary societies understand the word, is fully justified by the facts of the case, alike among Episcopalian, Presbyterian, London Missionary Society, and Methodist missionaries.

In the first place, every missionary landing in India finds himself at once received into "society." In Calcutta he is presented at Court, and makes his bow to the Viceroy. In the other Presidency towns he is always welcome at the public receptions at Government House. I am fully prepared to admit that missionary influence ought to be exerted in official circles. Cases arise from time to time such, for instance, as that of the girl Luchmin, when it is a matter of the gravest importance that the decision of the Government should not depend solely upon the will of the official clique. In many questions of Imperial policy, such as the C. D. Acts, the Abkari system, the Salt Tax, and the Opium question, the voice of the missionaries ought to influence powerfully the decisions of the legislative councils. But I hope to show later on that influence of this kind does not depend upon a certain expensive style of living, but depends solely on the personal character of the missionaries, and the influence they possess with the peoples of India.

It might certainly be desirable, under any circumstances, that the Chairmen of Districts, whose official relations bring them constantly in contact with members of the Government, should maintain their present style of living. But the Wesleyan society is recognising, what all Protestant societies must soon be compelled to acknowledge, that the *number* of highly paid agents in India must be greatly lessened. Whilst admitting the necessity for the Chairmen to maintain what is practically an episcopal position in a style worthy of the Church to which they belong, I am fully convinced that the regular missionary gains very little, and loses much, by his official recognition in "society." It places him at once in a wrong position. Most missionaries, the writer included, would have gone down grey headed to their graves in England without ever seeing a 'Drawing-room.' And this new social status entails a number of expenses following in natural sequence. Persons who go to Court must dress in a certain style, cannot go about in the towns in any less fashionable vehicle than a phæton, and must keep up a certain establishment. The result is, that men who left the London docks with the simplest ideas of life and duty, full of lofty purposes of self-denial and devotion, have scarcely trodden Indian soil a twelvemonth before they find themselves settled down to a mode and fashion of living from which a year ago they would have shrunk back in dismay.

This is no over-statement of facts. The missionary in India with £300 a-year and his bungalow—and this may be taken as a fair average of all the societies—is able, with ease and comfort, to mix in Anglo-Indian society in a style which he could not possibly do on less than £1,000 a-year in England. Any one who has tried to live in London, keeping a one-horse brougham, mixing in society, dining late, and everything else in harmony with these features, will know that this estimate is not very wide of the mark. But this does not by any means state the whole case. Viewed from the native standpoint, his social position is yet more "magnificent." The day labourer in India gets as wage from two annas to four annas (2d. to 4d.) a day. The English artizan gets as many shillings. It is therefore plain that the relation of the missionary's income to that of the masses whom he is sent out to evangelise is in the same ratio as that of an Anglican bishop to the day-labourers in his diocese. The missionary's income, at the present rate of exchange, is about 72,000 annas. The bishop's is about 80,000 shillings. Each, in fact, receives annually about 20,000 to 25,000 days' wages of the people over whom he is appointed overseer. Bishops may have their sphere, but no one would dream of attempting the evangelisation of England by bishops only. Is the evangelisation of India much more likely to be successful on the same lines ? The answer is emphatically No ! The effect of this mode of living is inevitably to separate the missionary from the people, instead of bringing him into close contact with them. It is almost impossible for any man to occupy for years the position of a feudal lord without developing the feudal spirit. Men do successfully fight against it here and there, but it is not in human nature generally to wield almost absolute power, and receive abject reverence, without losing sight, more or less, of the great Christian principle of the brotherhood of all men.

The responsibility for the existing state of affairs does not rest upon the present generation of missionaries at all. It is well open to doubt whether there is a man now in the Indian mission field in any of the great Missionary Societies, who considered when he first offered his services to the Missionary Committee how much his pay would be, or how many or how few would be the comforts of his home life. Nine out of every ten missionaries in India landed on the "coral strand" without the vaguest conception that anything approaching luxury would ever be within their grasp so long as they remained in the mission field. And to-day there are many men at work in India, as the writer can testify from personal knowledge, who would welcome gladly and heartily a general and sweeping reduction in missionary stipends, which would compel a change in the style of living all round. In proof of this assertiou it is only necessary to point out, with regard to South India alone, that during the last few months the Wesleyan missionaries in the Mysore District have voluntarily handed back to the Missionary Society a considerable percentage of their salary ; the Madras missionaries offered a few weeks since to pay the salary of one of their number out of their own pockets if he could stay in India ; and from the Negapatam and Trichinopoly Districts a letter has just come in which a missionary there offers to board and lodge any volunteer from England who will go out to help in the educational work of that district.

These facts show plainly that our own missionaries do not lack the spirit of self-sacrifice, but we have put them in a position where they have little opportunity of practising it. Compelled by the customs of the social world in

which they move to live in a certain style, their usefulness is crippled, their influence is lessened and the societies are financially embarrassed, The world of subscribers at home asks for stories of heroism and self-denial. These qualities are plentiful enough in our mission field today, but there is little room for their display under such circumstances as are described above. Between this extreme, on the one hand, and the Salvationist extreme on the other hand, there is an untrodden *via media* which seems to be a more excellent way. What that pathway is, and the argument in its favour, must be held over till next week.

A FIRST-RATE LAMP.

"Going in there?" said Thomas.
"Yes."
"First-rate lamp in that house."
"What?"
"Lamp, you know, trimmed and burning."

Sadie looked at the old man in some astonishment. He was the "odd job" man of the neighbourhood; everybody knew him. He pruned his grape-vines with critical care, and turned a wrinkled, quizzical face toward her once or twice, but he vouchsafed no further remark, and Sadie made her way to the front door of the little house beyond.

"Is Johnny in?" she asked as the door opened. "I'm his Sunday-school teacher."

"No'm, not home from school; but won't you come in and see mother?"

Sadie had glanced down the street as she knocked, thinking what a wearisome business this Sunday-school visiting was.

"How do ministers live through their parish calls?" she wondered.

She looked up now and saw a radiant face, not lighted for the occasion, but bright from within. She stepped through the door to find herself at once in a small, clean, warm, odourless room. In a corner behind the stove was the mother, propped in an easy-chair, a helpless paralytic.

Sadie's quick sympathies were touched, and she at once approached the invalid. Her face, too seemed full of quiet peace.

"You find these dark days very trying, I suppose," said Sadie.

"Oh no; Anna reads to me when she gets through," said the wavering, paralyzed voice.

"You have a nice warm room."

"Oh yes; Anna keeps a good fire."

In rushed Johnny. "Say, Anna, where's my ball? Can I have a cook—"

"Hush, Johnny, here's your teacher.

Johnny came forward with an awkward bow and a restless glance at the door.

"I'm not going to keep you from your play, Johnny, and you can eat your cooky while I talk; but I want you to join a boy's club from our Sunday-school. They are going to meet on Monday nights in our basement."

"I may not get my lessons to go," said Johnny.

"Oh yes, you will. You and I will learn them together on Monday afternoons," said Anna.

"Well, if Anna'll learn the lessons with me," said Johnny.

Sadie looked at Anna's face, bright as ever, and wondered how many things she could do at one and the same time.

"First-rate lamp in that house!" Thomas' words came back to Sadie full of meaning. Yes, Anna's light did shine, and Sadie went home illuminated,

"I've got a lamp, too, somewhere," she meditated. "It was so dull and smoky I set it away, but I'll get it up and trim it and brighten it, and see if it will shine." It did shine.

One of our correspondents in London writes, "I had occasion lately to call upon the Rev.———. He told me he found the *Bombay Guardian* very useful; he quoted from it in almost every sermon." We are thankful we have our large weekly audience still further enlarged in this manner.

PREACHING AND THE BOOK.

At a meeting held some time ago in London to bid farewell to about five hundred Christian emigrants, bound for Canada and the United States, Mr. Henry Varley in addressing them, told them that although most of them were going to places far removed from what were sometimes called "religious privileges," there was no need for them to be spiritually famished in the slightest degree. Every man and woman with Christ in his or her heart, and a Bible in the pocket, could become a "priest unto God" in actual fact as well as by right of their standing in Christ. Let them study that Book on their knees and they would receive all the theological education they would ever need, far more than all the theological colleges in Christendom could give them. Then let them gather their neighbours around that Book, and as sure as God was God, a Church would very soon be formed, even if they had no "church" of wood or stone to meet in.

These seasonable words of Mr. Varley were in perfect accord with Scripture, which "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be PERFECT, THROUGHLY FURNISHED UNTO ALL GOOD WORKS." A "theological education," in the true sense of the word, has to be obtained direct from God, through His Book.

Mighty men of God have been raised upon these lines. The Bible has been translated into some three hundred languages. Next to the Bible, the book of widest circulation, is John Bunyan's "Pilgrim's Progress," which has been translated into eighty languages. The reason of John Bunyan's power, was that he drew all his theological knowledge from one pure and undefiled source, the Bible. He was as mighty a man as a pastor and a preacher as he was as a writer, and all without being one hour within the walls of a "theological college."

Wilberforce used to spend four hours daily in close Bible study and prayer. This was the great secret of his mighty spiritual power in the anti-slavery cause, when he used to face the whole House of Commons, almost alone, where he was sneeringly known as "the Methodist M. P." Wilberforce never had any "theological education" except that which he received direct from God through His Book.

Mr. Henry Varley himself is another powerful instance, of a well taught scholar in Christ's school of theology, who has never been to a "college." He has been the means of the salvation of very many thousands in Europe Africa, America and Australasia. The type of his converts generally is of a very robust spiritual character. The secret of his power is easily understood by those who have heard him. He is one of those who have read, marked, and *inwardly digested* the Holy Scriptures from cover to cover. Like that Holy Book he speaks with equal plainness of the sins of the rich as of those of the poor.

In consequence of the tendency to ecclesiasticism in an unlooked for quarter in India, and to the exaltation of a priestly caste, as the sole qualified preachers of the Gospel, it has become a duty to insist that Theological Colleges are not a necessity for the success of the Church of Christ in India. The Bible, studied on the knees, is.

UNPAID NATIVE PREACHERS.

In England there are forty thousand paid preachers of the Gospel. There are probably four hundred thousand *unpaid* preachers of the Gospel in that country, and one of the greatest feelings of loss to a new-comer in transference from England to Indian Native work is the lack of unpaid Native preachers of the Gospel. Any one taking an hour's walk on a Sunday evening in the East End of London would probably pass forty or fifty such preachers. There are very large bodies of Christians in England who never pay one farthing of salary to their preachers. Men who are merchants, bankers, members of Parliament, tradesmen, carpenters, porters, navvies and mechanics during the week, become hard-working unpaid *padris* on the Sabbath.

Every genuine Native Christian in India should drill himself in the Holy Scriptures from cover to cover, reading, studying, and pondering them in the light of God's Spirit, and then go right out on the streets and proclaim Jesus as He is revealed in that Book and in his own heart.

God save India from the idea that anything else but an intimate spiritual acquaintance with One Book is necessary to make mighty Gospel-preachers. God has said that it is sufficient to throughly furnish the man of God unto ALL good works. Let no man, learned or unlearned, attempt to make Him a liar in this particular.

THE SALVATION OF THE UNEDUCATED.

Mr. G. Wilmot Brooke, of the Church Missionary Society, who has just left on a second journey up the Congo, in Africa, gives a wonderful testimony of the power of the simple Gospel in simple people. He says that when he was going up the Congo, some distance from Stanley Pool, he called at a mission station where there were five converts. He was absent in the interior for several months, and found the five had multiplied into fifty-five. He said these converts were not merely converted and justified, but cleansed and sanctified, and that he never attended anywhere such glorious holiness meetings as he attended with these poor blacks. The missionary who was the means of the conversion of these men said he was sometimes ashamed to be asked questions by them, as their spiritual insight was so deep, for he was not always able to reply to them. Is it much wonder that Mr. Brooke left that place feeling that many of those poor people would press into the kingdom before some who now consider themselves very near to God, and that his reverence for the power and work of the Holy Spirit has been greatly increased since he witnessed this? What a marvellous testimony, says the *Railway Signal*, in favour of the pure, simple, unadulterated Gospel! Praise God for such powerful and efficient simplicity! Let us get rid of all the numerous hindrances which impede us so terribly in this favoured country. Let us strip off the horrid tinsel in which the pearl of great price has been so long enveloped, and set ourselves vigorously to the ignoble but very necessary task of unlearning so much that we have learned which is of man and not of God. The Holy Spirit will teach us, if we wait upon Him with all our hearts.

A BANEFUL COMPOUND.

Mr. T. Sidney Dark, an old wine and spirit merchant, well known in London evangelistic circles, who gave up his drink and trade for conscience sake, writes to the April number of the *Railway Signal* to the effect that "Germany is supplying us with an abominable poison, in the form of plain white alcohol, which is being blended largely with and sold as whiskey. To use the expression of one of the oldest publicans in London, going out of his trade in disgust, it is 'driving the people mad.'" This baneful compound is exported in large quantities to India, where it makes short work of the finest constitutions, burning the coats of the stomach, and blasting the tissues of the brain, with still greater rapidity than in England.

Those who wish a concise and accurate account of the physiological effects of alcohol, should obtain a reprint from the *Indian Evangelical Review* entitled ALCOHOLIC DRINKS—THEIR PHYSIOLOGICAL EFFECT, by Dr. J. Norman Steele, U. S. A. It is published by Traill & Co., Calcutta *Advertiser* Press.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.
AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.
MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The devil can out-argue any human reasoner or human reasoning, and there is nothing that pleases him more than to engage an earnest soul in a debate in which he is so likely to come off conqueror. Doubts are to be overcome, not by reasoning, but by faith.

H. W. S.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive Subscriptions and Advertisements.

SATURDAY, MAY 4TH, 1889.

NOTES AND COMMENTS.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do."

The event of the past week has been the adoption by the House of Commons, of a resolution adverse to the liquor system of the Indian Government. The resolution, moved by Mr. Samuel Smith, and seconded by Mr. W. S. Caine, ran thus,

That in the opinion of this House, the fiscal system of the Government of India directly leads to the establishment of spirit distilleries, liquor and opium shops, in large numbers of places where till recently they never existed, in defiance of Native opinion and the protests of the inhabitants, and that such increased facilities for drinking produce a steadily increasing consumption, and spread misery and ruin among the industrial classes of India, justifying immediate action on the part of the Government of India, with a view to their abatement.

That such a resolution has been carried by 113 against 103 votes, with the influence of the Government on the wrong side, speaks a great deal alike for the strength of the Temperance Party in Great Britain, and for the increasing interest that is being taken in Indian affairs.

The Indian semi-official press is, as usual, angry at this victory for righteousness. The *Times of India* says—

In face of this singular fanaticism, protest is of course useless, but it would be interesting to know, divesting the subject of Mr. Caine's fantastic exaggerations, in exactly what respect Mr. S. Smith and his friends desire reform. The evil of the matter is that when subjects such as this are discussed at home, a host of statements are made which have only the barest possible foundation, or perhaps none at all, and there are very few people able at the moment to refute them. Thus an altogether false public opinion is formed, and inconsiderate condemnation quite naturally follows. Those who desire to know the class of argument used in the House of Commons discussion, need only turn to the April number of the *Friend of China* and refer to Mr. Caine's articles on opium dens. To those who have seen the places of which he speaks his description of them appears to be rhodomontade of the worst kind, but to people at home with no means of examining into the truth or falsity of the statements, Mr. Caine's thickly coloured stories have doubtless most powerfully appealed.

More than three pages of the facts which the *Times of India* thinks it politic to describe as "fantastic exaggerations," and "rhodomontade of the worst kind" are printed in the *Banner* of *Asia* for May. From those pages it is clear that a large portion of Mr. Caine's case is based upon information from official documents and sources.

Mr. Caine has shown beyond dispute by any honest mind, that the Government liquor policy is based upon pecuniary and not upon moral considerations; that the Government tempts the people to drink in its efforts to swell the revenue; and that, therefore, with increased revenue there is increased demoralization among the people. Whatever may be the immediate proposals of Mr. Caine and his colleagues in Parliament, the demand of the Temperance party at large must be for Prohibition. Prohibition here is a much simpler matter than in England. Although the number of consumers of intoxicating liquors in India, under the fostering policy of the Government, has doubled in ten years, the drinkers are as yet not more than 15 per cent of the population. If we hesitate to demand prohibition, in thirty years' time Christian missionaries will be preaching to a nation of drunkards.

A remarkable incident is related in the *Illustrated London News*, by Col. Sparks Stabb, concerning his travels in South Africa. During a hunting expedition he had fallen in with a party of Boers, and was travelling with them. As they encamped for the night, it was found that a little girl, nine years old, the daughter of one of the Boers, was missing. Immediate, but unsuccessful, search was made for her, which was again commenced the next morning. Little hope was held as to her recovery, as they were in a neighbourhood celebrated for the large number of wild animals contained in it. However, Col. Stabb continues,

Before the sun was an hour high, the little one was found fast asleep in the centre of a clump of giant mimosæ, quite near the river. For the affecting incidents of the moment none of you would care. The interest of the find to me lay in the sand; right through and round the mimosæ clump was marked everywhere with the tracks of lions, and their footmarks were plainly visible everywhere between that point and the river. How had the child escaped being devoured? When awakened by her father she expressed neither surprise or any special pleasure as one saved from death, but was simply glad to see him, and that he had brought a horse so that she could ride back to camp. "Were you not afraid, Katrina? Were you not afraid to be alone here in such a place, away from mother and me last night?" "No, pa; the big dogs played with me and were very good, and one of them lay here and kept me warm," said the innocent, unprompted child, indicating the spot where truly was the mark of some vast, recumbent form beside that left by herself, which hardly indented the sand. Now, there were no dogs' footmarks or tracks about; there were no dogs in that part of the country, nor kindly animals of any sort. The child had slept with and been protected by lions.

This is the nearest literal fulfilment of Isa. xi. 6, that we have yet seen. The

child was evidently much safer in the power of the lions, than Luchmin is in the power of Indian High Court judges.

We learn that the young woman Sundra who fled with Luchmin from Radakissen's vile den to Miss Abraham's house, is giving much joy to her Christian friends by her consistent Christian life. Of Luchmin, we hear indirectly that she has set an example that certain misssionaries may copy with profit, having remained true to her Lord under circumstances of the most trying nature—perhaps the most terrible circumstances into which a human being can be thrust. "Jesus called a little child unto Him, and set it in the midst of them and said, Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

We have repeatedly affirmed that it is better to preach the Gospel as a message from God to sinful men, than to spend time in attacking idolatrous systems. There is no necessity to attack Hinduism or any other "ism" directly. If the Word of God is faithfully preached, the Holy Spirit will apply it to the heart and spiritual condition of each one present, so that in preaching to a mixed crowd of Parsees, Mahomedans, Hindus, Catholics, and unconverted Christians, five minutes of the simple Gospel will cut right through all the peculiar errors, and false spiritual props of each hearer, in a way that would be utterly impossible by years of intellectual argument on all the various religions represented.

The debate at the Grant Road Church, Bombay, on Saturday afternoon last, (an account of which will be found elsewhere) abundantly confirms this fact. The Revds. M. B. Fuller and W. Bell preach the simple Gospel by the sea-shore. A Hindu apparently educated at a Bombay "Christian College" is passing. He stops and listens. He has Dr. Wilson's controversial works on Hinduism at his fingers ends. What they have failed to do, the simple Gospel of Jesus Christ succeeds in doing. He is cut to the heart. The spiritual falsehoods which underlie the worship of "his god Ram" are shattered by the sword of the Spirit, though the name of "his god Ram" is not mentioned, and is not in the preachers thoughts. He thereupon begins to rave at the preachers and threaten them with the police.

It is very easy to the natural human heart to stand up before a heathen audience and say, "My religion is better than yours." But it is not easy, apart from the grace of God, to stand up and tell an educated heathen that "there is none other name under heaven given among men, whereby we must be saved" but that of Jesus Christ.

The apostle Paul had precisely the same mixed audiences to face in his open-air preaching of the Gospel eighteen centuries ago that the faithful missionary has to-day. He had in his audiences the Jews corresponding to the nominal Christians of to-day, and the Gentiles, who worshipped Mars and Venus, Jupiter and Minerva, as the case might be, just as the heathen of the present day pay reverence to Ram and Buddha, Mahomed and Zoroaster. To all of them he had only ONE message, that of the Gospel of God.

THE VIEW FROM THE TOP.

BY H. W. S.

In our different understandings of God's Book, we are all like people climbing up a high mountain to see the view, and whose views would of course differ according to the different degrees of height to which we might each have reached. The man at the foot of the mountain, who had just begun to climb, would have a very limited view, true as far as it went, but hedged in on all sides by the surrounding obstructions in the shape of forests, bits of rising ground, clumps of bushes, a high piece of rock, or even a turn in the river or the road. And unless his knowledge were greater than his view, he would call the river a lake without any outlet, and declare that the road ended at that turn, and say that there were no fields or hills beyond those boundary lines. But as he climbed higher his view would become more and more extended. Soon he would see the country beyond, and the distant windings of the river or road; and the dividing lines, so strongly marked at the foot of the mountain, would gradually flatten into the surrounding landscape, until they would be almost lost to sight in the wideness and the grandeur of the extended plain spread out before the climber's vision. And so on and on, as the mountain was climbed, stretch after stretch of the landscape would unfold to his wondering gaze, until finally, when he reached the top, he would see as far as human eyesight could reach, over the hill and valley, and forest, and river, one grand sweep of land, and water, and sky, a view limited only by his own powers of vision.

One can see at a glance how different is the view seen from the top of a mountain, to that seen from the mountain's foot, and can easily understand that should two gazers, looking from these two widely separated standpoints, undertake to compare "views," they would find that although they had been looking in precisely the same direction, and over the very same landscape, their descriptions of what they saw would widely differ, and it is in this progressive way I believe that we learn to understand God's truth. So that we can easily see how, even between honest and earnest students, there may be a great difference of "view," simply arising form the difference of stand-point from which we look, and this may well make us diffident about asserting that our view is the only true or complete one, or from feeling that those who do not see just what we see, are not looking at the landscape at all. Let us rejoice in what we see, but rejoice also in what our brother sees, and be ready to listen to him, lest perchance he may be higher up than we, and may have things to tell us which we greatly need to know.

WHAT JESUS SAID OF HIMSELF by the Rev. K. S. Macdonald, M. A., is an eight page pamphlet full of quotations from the sayings of Jesus, and therefore full of power.

We have also received the INDIAN RAILWAY TRAVELLERS' GUIDE FOR APRIL, which still holds the first place amongst time-tables in the Bombay Presldency.

THE KRAKATOA EARTHQUAKE.

The most terrible earthquake of modern times, that of 1883, in the Straits of Sunda between Java and Sumatra, in which the island of Krakatoa was blown into space, has been very fully investigated by a committee sent out by the Royal Society of England. Their report has just been published in a bulky volume of five hundred pages.

The cause of the explosion was the fact that for some time previously to August 27th, 1883 (when the disaster took place) the sea had been pouring into the craters of the volcano, and had thus chilled the lava, imprisoning the volcanic gases and a vast quantity of steam, and the pressure becoming greater, on the above date two-thirds of the island was blown into the air, and the remainder sunk far under the sea. Myriads of tons of volcanic ashes, rocks and lava, combined with enormous volumes of steam, sea-water, and spray, were ejected to heights varying from twelve to twenty-three miles. (These heights could be accurately calculated from the distances from which the phenomena were seen).

The earthquake wave swept over the whole of the neighbouring regions, destroying many towns and resulting in the death of 37,000 people. The coast line was altered. The sky was blackened for days. So terrifically powerful was the explosion, and into such minute particles did it divide the volcanic matter, that the air was charged with volcanic dust for many months after, during which time the sun and moon kept changing colour, sometimes looking like silver and copper, and at other times being of a blue or green colour. Indeed it was not until two years after, that this volcanic dust had entirely subsided. At sunset these peculiar phenomena could be seen until 1885.

The investigations of the Committee showed that the sound of the terrific explosion was heard three thousand miles away, and the agitation of the sea caused by it was carried right round the earth. The air-wave caused by the eruption was recorded at Greenwich fourteen hours after it took place.

There are some ignorant sceptics who sneer at the possibility of the literal fulfilment of the prophecies of the sudden destruction of the world by fire. But there are pent up natural forces which if let loose would destroy this fair earth in half an hour. Take, for instance, the elements of water, the two gases hydrogen and oxygen. If by any means the water of the earth were decomposed and these two gases separated, a tremendous explosion would take place and the whole world would be wrapped round with a sheet of flame in which everything that had life, plants, animals and men, would be destroyed, and in thirty minutes the earth would be once more as it was in Genesis i, 2, "without form, and void." Professor Drummond, (Professor of Biology at Edinburgh University) one of the most thoughtful and able scientific men of the present day, *literally* interprets II Pet. iii. 10, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

STRAY NOTES.

By An Observer.

The Secretary of State for India has lately called the attention of the Viceroy to the corrupt *Calcutta Review*, edited by H. A. Phillips, of the Bengal Civil Service, and circulating amongst persons of the stamp of Quinn, of Patna notoriety. Judging from the moral tone of some of the articles inserted by this editor, it is worthy of a circulation in Sodom. Some time ago a woman of immoral character gave away her illegitimate female child (six months old) to two other prostitutes (a mother and daughter, the latter eleven years old) executing a contract by which she pledged herself to make over the child in perpetuity and to forego all future claims to any earnings the child might ultimately secure by "any means whatever." An experienced Deputy Magistrate, before whom the case came on for trial, severely punished all the parties concerned, with the exception of the child. Thereupon a member of the Bengal Civil Service named T. D. Beighton, writes to this *Calcutta Review*, and the editor thereof inserts his communication, protesting against this most righteous judgment, stating that such a contract as the above only obscurely hints (!) that the destination of the child was that of a prostitute, and that "the intention of the parties may have been to ultimately marry the child or employ her in some honest occupation"!! A more glaring proof could not be given of the inefficacy of secular education in itself to make good governors of a country. There is no section of heathendom in India that more direly needs the Gospel of God than certain corrupt circles of European Government officials.

De Macedonier, a Dutch missionary paper, warns the Christian Church not to trust to any earthly Government as an aid to the spread of the Gospel. The editor says, "the more highly the Government esteems our work, the more risk do we run in an evil hour of soliciting its help, and in our willingness to please it, of leaving our proper aim out of view."

The difference between missionary secular-educational work and real Gospel-work is well emphasized by the same paper. Giving an account of Christian work amongst the Chinese of a certain locality in Borneo, the editor says,

> These Chinese had always loved the missionaries and met all their advances with a welcome. When visited and addressed by the latter they would assent to everything. They chose rather to send their children to the Christian than to the irreligious Government schools, but they had no mind to become Christians. One of the missionaries with the help of a friendly Chinese found a locality in the midst of the Chinese quarter where he held regular Bible readings; the Chinese came as regularly, and an interest was aroused. But when their leaders perceived that the new missionary was really in earnest to induce them to become Christians, and that many were inclined to this, their enmity broke loose.

We want to see more of this sort of "enmity" in India. "I came not to send peace, but a sword," says Christ, and "woe unto you when all (worldly) men shall speak well of you" is a matchless test to apply to unscriptural missionary methods.

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.—*Bunyan*.

INTERNATIONAL BIBLE STUDY.

Second Quarter. Lesson VI.

Sunday, May, 12th.

Mark xiv: 1-9.

Subject:—The Anointing at Bethany.

Parallel Passages:—Matthew xxvi, 6-16; John xii, 1-11.

Golden Text. She hath done what she could.

The rage of the ecclesiastical authorities against Jesus had now reached a climax and they only waited a favourable opportunity to seize Him and put Him to death. Prudence kept them from touching Him on the feast day—the greatest of the three great feast days of the year to the Jewish nation. The feast that celebrated the passover—the death of the first born and the eve of the exodus of the children of Israel from Egyptian bondage.

Meanwhile, Jesus pursued His usual course, instructing His disciples and teaching among the people; albeit with the shadow of death continually hanging over Him. Just then, two days before the passover, occurred one of those touching incidents which light up the human side of the character of the Son of God, who was at the same time son of man, with an inimitable pathos.

Jesus sat at meat in the house of Simon the leper at Bethany, and "there came a woman having an alabaster box of ointment very precious; and she brake the box and poured it on His head." This act of love aroused the indignation of some present, and they murmured at it as wasteful because the ointment was of great value, and might have been sold for "three hundred pence" and given to the poor. The same description of alabaster box is used in Egypt now for keeping medicines and perfumes. The phrase "she brake the box" seems to mean only that she opened or unsealed the bottle. The spikenard is a plant of the grass kind, of strong aromatic taste and smell, found chiefly in this country. The ointment made of the genuine Indian Spikenard was very precious, a single pound costing in our Saviour's day, what in the modern value of money, would be upwards of Rs. 120. Like other unguents and perfumes it was carried in a box closely sealed, so as to be air-tight. Opening this seal is called *breaking the box*.

Mark, our historian for the time being, was undoubtedly not one of those present at this incident. His account of the occurrence is much less circumstantial than that of John, who tells us that the "woman" mentioned was Mary, the sister of Lazarus whom Jesus had raised from the dead. John also tells us that it was Judas who started the objection that caused the murmuring among the disciples as to Mary's method of manifesting her love to the Lord. The grasping covetous spirit of Judas was already showing itself, and others thoughtlessly joined in the cry.

"Given to the poor." The Jews were specially commanded to remember the poor. In Deut. xv. 11, Moses says "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Moses continually exhorts to generosity and benevolence. The gleanings of the harvest were to be left for the poor. Slaves when released were to share in the liberality of their masters. The stranger was to share in their good things. Deut. xxiv. 19-22. But the poor did not enter into the calculations of Judas, except that he had been appointed treasurer of the common fund. He had probably shown a "business-like" spirit. He was a born bargain-maker, and the other disciples had chosen him to bear the bag because of his financial capacities. They made him "circuit steward." But his financial talents were his ruin. His last bargain was the worst ever made in the world's history and stands out as a beacon warning to covetous spirits for all time. "Murmured among themselves." It was not only Judas that the Lord had to rebuke. "Judge not that ye be not judged." We should beware how we offend one of the Lord's "little ones," by harsh criticism or stern rebuke because their way of showing their love to the Lord differs from our preconceived notions.

Mary's heart was full to overflowing with gratitude and love to the Lord Jesus. She had long loved to sit at His feet and drink in all the words of wisdom that fell from His lips, and now that He had restored her brother to life her whole heart was moved to do something for Him. She just got the most precious, beautiful, and appropriate present she could think of to pour out upon Him. Jesus did not value the gift for its intrinsic worth, but for the love, of which He knew it was but the outward manifestation. Like the widow's mite He valued it because of the motive that prompted it. "She hath wrought a good work on me, ... She hath done what she could"—*i. e.—all* she could. "She is come aforehand to anoint my body to the burying." His answer thus pourtrays the shadow of the cross under which He was even then abiding. Mary's act was prophetic though she knew it not.

"She hath done what she could."

What a reward for her single-hearted act of devotion, that "whithersoever this gospel is preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

How many such acts have since been done in secret, prompted by hearts full of love to Christ, that will be made known in that day when all secrets shall be revealed! Beautiful acts of heroic self-sacrifice of which the world has never heard, but which Jesus has treasured because of the love to Him that prompted them. "She hath done what she could" might be said of the life of many an obscure woman who from love to Christ has sacrificed something dearer than life to His service.

Of this one, that she gave her only son, whom she had hoped would be the stay of her old age, to labour for the Lord in a far off land. She never saw him again in this world, but this was her "box of ointment."

Of another, that she gave up the prospect of a "comfortable settlement in life," that for "Christ's sake" she might undertake difficult service for Him and perchance rescue some of His pearls from the gutter of sin in which they are lying. This was her box of ointment.

Little Mary who rescued Bobby and the baby from the burning house and lost her life in so doing, gave her "box of ointment;" and Bessie too, who not long ago, put her little brother and sisters in mother's largest tub and floated them safely off when the floods of the Mississippi rose, resigning her own life to save them, did "what she could" and gave her "box of ointment."

And that little girl who gave up having a new hat, that a Bible might be bought for some one who had none, and the child who gave her place at the school treat to a less favoured companion; these and many others who made some sacrifice out of love to the Lord Jesus "because He loved them so" have each poured forth their box of ointment, and will in no wise lose their reward.

A PECULIAR MISSION.

There is a wonderful diversity in the departments of work into which God leads His consecrated children. There is one lady (Miss M. R. Ward) in London, who spends all her time in hunting up Railway-men in hospitals, who have met with accidents requiring amputation, and supplying them with artificial limbs made by the most eminent surgical instrument makers. In many cases this has enabled those who have received her bounty to return to work at good wages instead of being a burden to their families. In one case an avowed infidel who was an engine-fitter, got his hand fearfully crushed. Miss Ward says, "Dark was the night of despair in this case, with a right hand so wrecked, and the system sank under the dreadful shock. But now, thank God, and the skill He gives to our surgical appliance makers, that same poor

hand now wields its accustomed tool. 'Can you now believe in God and His goodness? we asked of this poor sufferer, when the hand was fitted up, to his unspeakable amasement. The face worked convulsively, and he sobbed forth, 'Oh, I do! I do!'"

Correspondence.

POLYGAMY IN THE INDIAN CHURCH.

SHALL WE HAVE IT?

To the Editor of the "Bombay Guardian."

Dear Sir,—A well-known Indian missionary was astounded to find, upon joining a certain mission in India, some years ago, that some of the Native "Christians" had more than one wife. In answer to his indignant expostulations the head of the mission, like a Mormon, impudently referred him to Scripture in justification of it. In consequence of this he wrote a little book, which was widely circulated amongst the members of the said mission. It was entitled "Christian Polygamy and Polyandry" (Polyandry—one wife to several husbands) He commenced by saying,

The very terms of Christian Polygamy and Polyandry are absurd and contradictory. Mormon and Mahommedan polygamy sounds somewhat consistent. Buddhist polyandry is bad enough. But that the followers of Jesus are to keep two or three wives or husbands, is very plainly *not* the will of God in Christ.

A sanctified sister worshipping God "in the beauty of holiness" between two husbands! A meek and lowly disciple of Jesus shouting out the praise of God for His great salvation in sweet harmony with his three wives! Beautiful quartette; Sisters Nambai, Pambai, and Lambai on the soprano, alto and tenor, while Brother Piyari Kooda Ram brings up the "base." How I would like to hear them sing;

"Jesus I my cross have taken
All to leave and follow Thee;

This holy sarcasm is not one whit too strong. He concludes by saying,

This compromise will suit the world, the flesh and the devil, but God will not bless it. The churches that tolerate it will some day be left in the lurch by organizations more true to our God and His word.

This little book was published some years ago, and I thought, in my ignorance, that surely this was a thing of the past, and that there were no longer professing Christians in India with three wives or husbands as the case might be. What was my unutterable astonishment therefore to see a statement by the Bishop of Lahore, just published, that the Church Missionary Conference at Amritsar are in favour of the admission of polygamists and their wives into their ranks.

Sir, I have been awake half the night since reading this terrible statement, and I feel that I should be quenching the Holy Spirit if I did not write to your paper and protest against this iniquitous and blasphemous slur on Christ's teachings on the family life.

The Salvation Army in England have been successful because they have laid down their foot firmly and squarely on the national sin of England, the drink-habit, and because they have permitted no user of alcohol to be a member of their organization.

The China Inland Mission have been marvellously blessed of God both as regards money and men, because they have laid their foot down firmly and squarely on the national sin of China, the opium-habit, and because they have carried on an agitation in China against its use, and in England against its enforced importation into China.

In India, the national sin is the perversion of the family life. No Christian organization that does not uphold the standard of *Christian* family life can possibly succeed here. God's Holy Spirit will not go with it, and sooner or later it will end in disastrous failure.

The Amritsar paper which publishes the above statement of the Bishop of Lahore, draws a pretty picture of a polygamous "home," and dwells upon its happiness. Sir, this picture is a fabrication. Polygamy is an adulterous institution, founded upon lust and not upon love. The Word of God is against it, from cover to cover. There is not a single polygamous family mentioned in the Bible that was not full of heart-burning and strife. It is a piece of the grossest impudence to bring that *Holy* Book, to prove that this system is right. It was not until after man had fallen that polygamy came in. There was no polygamy in the garden of Eden, in God's perfect creation. The first polygamist was a direct descendant of Cain the murderer, and was a murderer himself (see Gen. iv. 19-24.)

The matter of doing right in these things, is easy enough to those who are really converted to God. The polygamous man or the polyandrous woman should put away all their wives or husbands, as the case may be, except their first and lawful one. In the case of the polygamous man, he should support, in a separate residence, those whom he has thus put away, until they are all otherwise honourably provided for.

Yours for Christ's honour,

S. S.

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

To the Editor of the "Bombay Guardian."

SIR,—Though you were so good as to insert Mr. McAfee's communication in your issue of the week before last under the general heading of "Heathen Teachers in Missionary Schools" his statement was, as every reader would see, mainly an attack on the educational mission work in this city and on myself personally.

On the general subject of the engagement of teachers for secular instruction in Mission Schools I would merely say that all friends of missions are surely agreed that *ceteris paribus* Christian teachers are to be prefered to heathen. But in actual practice the question has occasionally resolved itself to this: Should a teacher after having been proved mentally or morally unfit, be retained in a mission school simply because he is nominally a Christian? Now, Sir, in common with the great majority of missionaries I am of opinion that a lazy or careless teacher, one who thinks more of his pay than of his work, and very especially a hypocritical or an immoral teacher will be incalculably more harmful to the Christian cause if he outwardly profess Christianity than if he do not. In a word Christians appointed to teacherships in Mission Schools must be Christians not in name alone, for to be a nominal Christian *and nothing more* should be a distinct disqualification for mission service of any kind, educational no less than evangelistic.

On the other hand if there be in a school but a single true-hearted earnest and devoted Christian teacher, loyal to Christ and living the life of Christ, then assuredly the good leaven will do its work and that school will not remain without God's blessing. I am utterly amazed at the principle Mr. McAfee has enunciated in your columns, that "a Mission School cannot "become an evangelizing agency until every "teacher on its staff is *at least* a nominal Chris-"tian." Christianity, if I have read my Bible right, is essentially the individual heart-surrender to the personal Christ, and God be praised defeat is not inevitable until a given number of persons be banded together in His service, for He will abundantly acknowledge the work of faith and the labour of love of even one of his humblest followers.

Passing now to the more detailed statements in Mr. McAfee's letter, his contention is that by reducing the number of the Christian teachers in the Mission High School, Ahmedabad, I have injured its missionary character, and that by my unjust and wrongful treatment of these men I have put a stumbling block in the way of heathen lads joining the Christian Church. But to all who are acquainted with the circumstances of the School Mr. McAfee's letter will appear very disingenuous by reason of its omissions. It is perfectly true, as he says, that two Christian teachers were transferred, but he omits to mention that they were transferred, the one in January 1884 on his appointment to purely evangelistic work, and the other in April 1886 when his wife was engaged as matron of the Christian orphanage at Surat, while he himself was given a place as teacher in the Mission High School there. It is also true that I dismissed one Christian teacher, but Mr. McAfee has failed to state that the man was dismissed in November 1885 only after I had evidence at first hand of his having urged a young enquirer then attending the school not to profess Christianity, stating that his own parents had only disgraced themselves and their children by accepting baptism. Again it is true that some nine months back one Christian teacher resigned, and I accepted his resignation, but Mr. McAfee suppresses the fact that the class entrusted to that teacher's charge was in each of the last two years reported on unfavourably by the Government Educational Inspector. The further statement that the teacher had been treated so unjustly as to be forced to resign is one not likely to gain credence with the public in face of the fact also however suppressed that the Presbytery on his appeal to them after hearing him at full length confirmed my action.

But, Sir, there is yet one other fact which Mr. McAfee has omitted, and which if I be not mistaken supplies the key to his whole letter. Another Christian "teacher" in the school even more recently received from his employers six months notice to leave, and that teacher is Mr. McAfee himself. Time after time during the past six years the Presbytery had occasion to minute adversely regarding the work, more especially the Scripture teaching, for which he was solely responsible, but ultimately after years of forbearance it was found necessary to dispense with his services, and accordingly in terms of the fourth paragraph of his bond he received last January six months notice, *Hinc illæ lacrumæ.*

That paragraph reads as follows: "Six months notice on either side shall terminate the engagement:" yet shortly after receipt of the notice from the Home Board Mr. McAfee refused to resume his place in the school. He suddenly withdrew, making no arrangements for the conduct of the work, and apprised me, as Manager, of his intention just about two hours before it came into effect. I am content, Sir, to let your readers judge whether a gentleman in whom the sense of right and duty has become so warped as to permit of his breaking a bond signed by his own hand can be held qualified to pronounce on the subject of "unjust" and "wrongful" treatment.

Yours sincerely,

GEO. P. TAYLOR.

[We regret that so much of the personal element has been introduced into this discussion of a highly important subject; but we must in fairness to Mr. McAfee, allow him to reply to Mr. Taylor.—EDITOR.]

To the Editor of the "Bombay Guardian."

DEAR SIR,—Anent Mr. F. McAfee's letter on "Heathen Teachers in Missionary Schools," I would state that in my own city, there are respectable Native Christians, who are positively afraid to send their sons to the Missionary High School, not only because of the passive opposition to Christian truth on the part of the heathen teachers employed therein, but also because of the unjust treatment Christian boys receive from these men. It strikes me that if Missionaries cannot man their schools, whether low or high schools, with qualified Christian teachers, it were better for them to abandon school work and limit themselves to purely evangelistic work among the heathen.

ONE INTERESTED.

A PRACTICAL SUGGESTION FOR DOUBTERS.

In our issue of March 23rd, we pointed out, in an article entitled "Four eternities," that it was impossible for the Word of God to be plainer than it is upon the eternal doom of the lost. The same Greek words are used to express the eternity of heaven and the eternity of hell, the eternity of God and the eternity of Christ's Kingdom. There is not the variation of a single letter or accent. The Holy Ghost thus inextricably interlocks these four great realities. If the words *aiónas tón aiónón* do not signify "eternity" in one case, they do not signify it in any case, and if the doom of the lost is not eternal, then heaven is not eternal and God is not eternal. The editor of the *Liberal and New Dispensation* is disturbed at this honest rendering of Scripture, and, referring second hand to a commentator who does not believe in eternal punishment, tells us that the terms used in Romans xvi. 25, II. Tim i. 9, Titus i. 2, "are used without any respect to eternity." If the editor of the *Liberal and New Dispensation* had only referred straight to a Greek Testament, he would have found that the interpretation of this commentator was only another instance of the dishonest shifts resorted to by unbelivers of God's plain statements with regard to the future of the lost. The exact rendering of the passages alluded to are, "The mystery which was kept secret *from times eternal*," in Romans xvi. 25; "His . . . . grace, which was given us in Christ Jesus *from times eternal*," in ii. Tim i. 9; and "Eternal life, which God that cannot lie, promised *from times eternal*," in Titus i 2. We repeat, that it is a piece of very dishonest literary jugglery, for this unbelieving commentator to say that the inflections of the word *aiónios* in these passages do not signify eternity.

The editor of the *Liberal and New Dispensation* then goes on to quote from the same commentator with regard to the Old Testament. But the Old Testament is out of court in the matter of the future life. God reveals nothing definite about the future life through its pages. He reserved that till the time that Jesus Christ should appear, who alone brings "life and immortality to light through the Gospel." This fact is proved by the want of triumph in the deaths of the Old Testament saints. When Hezekiah was about to die, he turned his face to the wall, and wept like a child. How different from the New Testament saint Stephen, who with shining face, "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"!

All through the centuries in which the Old Testament was being written, there were as many different theories about the future life as there are in India to-day, but the Holy Ghost was silent about them all. He was waiting until the time when He could clearly reveal the eternity of heaven and hell as dependent upon the acceptance and rejection of Jesus Christ.

In conclusion, although God through the New Testament definitely and dogmatically teaches the eternal doom of the lost, He has a great deal more to say about eternal life. Eternal life is alluded to about twenty times as often as eternal punishment. God "is not willing that any should perish, but that all should come to repentance," and "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Much the most satisfactory solution of the eternal punishment question is for sinners to yield to Christ, be cleansed in His blood, and so have the right to an eternity of bliss. Let our brethren of the *New Dispensation* try this, and they will soon cease to quibble about the plain meaning of the word *aiónios*.

It is better to cut off the tongue of a slanderer with the knife of reproof, than oblige him with the loan of your ears.

Domestic Occurrence.

MARRIAGE.

LANE—MYATT—April 25th, at Christ Church, Mahableshwur, by the Rev. A. G. Cane, William Lane, of Bombay, to Anna Rose, youngest daughter of Mr. P. Myatt, of Mahableshwur.

DEATH.

ABBOTT,—April 24th, at Ryde, Isle of Wight, England, Rev. Amos Abbott, formerly missionary in connection with the American Marathi Mission. Aged 76 years and 10 months.

PASSENGERS ARRIVED.

Per P. & O. Str. *Siam*, April 28th.

From London—Surg P J Lumsden Lieut W Leishman Lieut G Downing 2nd-Lieut A C Campbell 2nd-Lieut H N Dalzell Sergt and Mrs Henderson Mr H Vost Capt C O Nicholetts Mrs W R Brooke Miss M Stuart Mr R G Summerfield Mr and Mrs T C O Beaman and two infants Mr Prall Capt Lamb and Mr Muirhead.

From Naples—Captain Lawson.

From Brindisi—Mr F J O'Callaghan Mr Lockhart Mr L Palit Mr V A Smith Col W A Salmon Deputy Surg-General Cates Hon E Hanbury Mr Mackenzie Mr M R Weld and Deputy Surg-General Farquhar.

PASSENGERS SAILED.

Per P. & O. extra Str. *Bokhara*, April 30th.

For London—Mrs Elton Mr W H Spratt Mr N Laski Mrs Littlefair and 2 children Miss Counsell Surg-Genl Brook-Smith Col J M Sym Mr A Mull Mrs West and two infants Mr H P Singh Gour Mr M M Singh Gour Mr D Wallace Mr W Lane Captain Hotham Mr J Mankin Mr Bell Irving Mr M N Macdonald Mrs Mitchell and infant Mr W Crawford Miss Pilleau Miss J Pilleau Mrs Plunkett and Col and Mrs Fisher and party.

For Marseilles—Mr and Mrs Dawson Mr and Mrs J Brooks Mr E Solano Miss Solano Mrs Bulman Miss Bulman Rev R R Winter Mr C J Robertson Mrs Cotton Capt Lindsell "Justice" Macpherson of Patna Case notoriety, Mr R L Harris Miss White Col and Mrs Gordon Young, child and infant Mr E M Murray Mr D Haig Col B J Goldie Col and Mrs Portman Miss Baddeley Mr Spilling Mr and Mrs H D Moule Col and Mrs Buller Lieut Wake Lieut-Col G W Willock Col and Mrs Willoughby Depy Surg-Genl Walker Mr A F Mackenzie Capt L L Steele Capt and Mrs Riddell Mr and Mrs G Ross Capt and Mrs Bellingham and child Mr G B Allen Mr Wake Mr S Sorabjee Mr J W Towney Mr and Mrs R Lambert and child Mr and Mrs F W Dillon Mr P W Wilson Mr J Bulkley Mr R Maxwell Mr D Gracie Lieut Southey and Mr A J Woodburn.

For Suez—Lieut L R Crawley.

Per P. and O. Str. *Ganges*, May 3rd:

For London—Mr and Mrs G F Sheppard Mr Pengelly Mr Deighton Col and Mrs F W Collis Mr Mann Miss Mann Mr and Mrs Forbes, 3 children and infant Mr W A Holland Mr and Mrs Donie and child Mr Jamsetjee Wadia Mr and Mrs Hamilton and infant Mrs Goodfellow Mrs Johnston Mr W Griffin Mr Lancaster Mr and Mrs Rose, 2 children and infant Mr and Mrs E J Smith and child Miss A V Cassels Miss Sound Mr W Cooper Mr Gladstone Mr J Moss Mrs Garrett and 2 children Mrs Gregory Mrs Storey Mrs and Miss Harwood and 3 boys Major and Mrs Gardiner Mrs Lindsley, child and 2 infants Mr J Muir Capt Mason Mr and Mrs Hickling Mr C A B Beatty Capt and Mrs W V Constable Mr H King Mr A King Surg-Major and Mrs Spencer Surg-Genl Pinkerton Capt Harris Mr G H Whitehead Mr J Wallace Mr A Harvie Mrs and Miss Rowland Miss C Rowland Miss B Rowland Miss A Rowland Two Misses Whitehead Mr J Fairlie Mrs Glover Mr M C Leckie Mr Thomas Sweeney and Mr Ben Haines.

For Brindisi—Mr E A West Mr and Mrs R T Burney Miss Burney Mr D Broadfoot Col E R Conolly Mr J S Porter Capt and Mrs Franks and child Mr J G Findlay Major Graham Stone Mrs Adams Mr H C Ferard Master Claude Hynes Mr J Eccles Mrs Tyrrell Capt Carter Mr J Donningfamily and party Col G T Morris Mr G W Dance Mr J T Lindsley Mr G J Hynes Rev P Boerressen Miss Throne, Mr Newman Mr G P Robinson Rev C A Mason Mr A F Simpson Mr Kittredge Capt Warden Mr J H Toogood Mr H C Kirkpatrick Lieut G S Fraser Mr H Corkery Mr Crowther Mr Tempest Green and Rev A E Winter.

For Gibraltar.—Lieut and Mrs Possolo and Conselheiro Cardozo Carvalho.

All subscriptions received for the *Bombay Guardian* will in future be acknowledged through the post by a printed receipt, and not in this column as heretofore.

The will is king in our nature, and what the will decides, all else must submit to and follow. To believe God, requires no proofs and no reasonings, only a choice of the will. For when the will is thus put on His side, He takes possession of it by His Holy Spirit, and in a divine way which is an omnipotent way, independent of any proofs, He convinces the soul of the truth of that which it has thus chosen to believe.

Advertisements.

16 Quarto pages. Price 1 an. By Post 1½ ans.

A TERRIBLE CRIME

UNDER

BRITISH RULE IN INDIA.

A complete and true History of the Patna Case, reprinted from the *Banner of Asia*, for April, with additions.

They murder the fatherless, yet they say, The Lord shall not see.

Bombay: Office of the *Bombay Guardian*, Tardeo.

N.B.—For distribution, 25 copies will be sent for R. 1

INTENDING PASSENGERS TO EUROPE, AMERICA, &C.,

WILL be saved much TIME and TROUBLE by applying to THOMAS COOK & SON, who **Secure Passages** and **issue through Tickets,** including Steamer and Railway, from any part of India to Egypt, Palestine, Turkey, Greece, Central Europe, America, Australia, and to London, available by **any route across the Continent.**

No COMMISSION charged, and every information *re* Quarantine, Steamers, Fares, Times of Trains, &c., given gratis.

LIBERAL REDUCTIONS to Missionaries and family parties, &c.

DRAFTS and CIRCULAR NOTES issued, and Sovereigns Supplied at most favorable rates.

PASSENGERS with COOK'S TICKETS met on arrival at Bombay and Calcutta, and receive the free assistance of their Interpreters at Brindisi, Venice, Naples, Genoa, Marseilles, &c., and may break the journey anywhere *en route.*

See Cook's *Oriental Travellers' Gazette*, free on application to

THOS. COOK & SON

RAMPART ROW, BOMBAY. | Old Court House Street, Calcutta.

IMPORTANT NOTICE.—Thos. Cook & Son propose to organise one or two select Personally Conducted Parties for PALESTINE, with extensions if desired, to GREECE, TURKEY, &c., to leave Bombay next cold season, and will be glad to receive communications from any one desiring to join.

INDUSTRIAL HOME FOR WOMEN.

Late Reformatory Hospital, Tardeo, Bombay.

The following Goods are for sale, orders are solicited to keep the women well employed.

Dungary and Glass Cloths, ready hemmed from Rs. 1/12 to 3/8 a dozen. Towels knotted ready for use from 2/- to 6/- a dozen. Dinner napkins at 1/12 a dozen. Mosquito curtains at 5/12. Babies' goodries from 8/- to 10/-

Communications to be addressed to Miss Richardson, Chunam Kiln Road, as above. Mofussil customers supplied by V.P.P.

MRS. SCOTT

Certificated and experienced midwife is now residing at the Female Workshop near Grant Road Station.

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

Annual Subscription for India and Ceylon, One Rupee. Office: Tardeo, Bombay. Subscribe at once.

PRICE'S
Toilet Soaps

Guaranteed free from Animal Fats.

"Pure Palm" Soap

Desiccated — Milled and Delicately Perfumed.
The finest and most durable Soap that can be produced.

Also ,,

"Vegetable" Soap

Excellent in quality.
Moderate in price.

PRICE'S PATENT CANDLE COMPANY LIMITED,
LONDON & LIVERPOOL.

JOHN COLLINGS & SON.

MERCHANT TAILORS & OUTFITTERS
84, NEWGATE ST.,
LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting, including Clerical and Parsee clothing, are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used, and the prices are *moderate*.

VISITORS TO ENGLAND

WILL FIND A

Quiet and Comfortable Home in London

AT

SHIRLEY'S HOTEL,

QUEEN SQUARE, BLOOMSBURY.

Beds from 1s. 6d. Meals from 1s. 3d.
Service etc. 8d. per day.

Central for Business or Pleasure.

References kindly permitted to A. J. Faulding Esq., Waterbury Watch Co., Bombay.

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,
SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

BOMBAY TO LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail.
s. s. Roumania	C. Hillcoat ...	3387	480 ...	20th May 1889.
„ Persia ...	R. Hutchison ...	3517	480 ...	20th June „

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.,

Agents.

Bombay, 23rd Jan., 1889.

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

PIANOS.
ORGANS.
HARMONIUMS.
VIOLINS.
BAND INSTRUMENTS.
BANJOES.
GUITARS.

S. ROSE & CO.,

BOMBAY.

PIANOS ON HIRE

From Rs. 15 to Rs. 35 per month.

All Pianos on hire are kept in order and tune by a

EUROPEAN TUNER.

S. Rose & Co., accept contracts for tuning by the year or otherwise in Bombay and the Mofussil.

ICE-MACHINES
PLATED-WARE
Lists Post
Free.

S. ROSE & CO., BOMBAY

Lists,
Post Free
TABLE CUTLERY,
ICE-MACHINES

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba, **Bombay.**

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. Briggs.

Splendid for Sunday Schools.

STRANGE SCENES,

By JAMES NEIL, M.A.,

Author of "PALESTINE EXPLORED."

FORTY PAGES. FORTY PICTURES.

One Anna only, or by post, one and a half annas, from the Office of The *Bombay Guardian*, Tardeo, Bombay.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

IN opening the above-named institution, he object is to meet a long-felt want in India, namely that of thoroughly trained Missionary Physicians and Nurses.

Prominent Physicians of Bombay have volunteered to supply a daily Medical Lecture Course.

A course of lectures on Practical Nursing will be given by Miss Richardson, who received thorough training in England, and who now has charge of a private Hospital in Bombay. Bible studies will be regularly conducted by Rev. H. C. Stuntz.

Missionaries of the various denominations will be invited, from time to time, to give practical instruction in methods of missionary work.

Miss Saleni Armstrong, M.D., will have charge of the institution. Dr. Armstrong is a graduate of the Woman's Medical College of Pennsylvania, and acquired a valuable hospital experience, as Physician, in the New England Hospital, in Boston.

Clinical and practical bed-side instruction, given in connection with a private Hospital under Dr. Armstrong's charge, will constitute an important part of the training.

Boarding accommodation will be provided, within the institution, for a limited number of students, who will be under the special care of the Superintendent.

TERMS.

	Rs.
Entrance Fee	10
Tuition per mensem	10
Board and Lodging	40

Special rates will be made for native students.

For further information, address—

SALENI ARMSTRONG, M. D.,

Khetwadi Castle, Bombay.

PRIVATE HOSPITAL

FOR

WOMEN AND CHILDREN,

Khetwadi Castle, Bombay.

THE object of the above-named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food, well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the hospital. It is desirable that application be made in person, and, if possible, during the office hours of the Resident Physician, from 10-30 a m. to 1 p. m. (Sundays excepted). Persons living at a distance may apply by letter Prices will range from five to twelve Rupees per day, according to accommodation and disease, payment required in advance. Special terms to missionaries. Hospital convenient to Grant Road Tram, 83, Khetwadi Back Road, Bombay, India.

Agents and Canvassers wanted for *The Bombay Guardian* in every Station in India. Liberal terms. Address—

The Manager, Tardeo, Bombay.

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

POONA METHODIST EPISCOPAL HIGH SCHOOL.

We desire to call special attention to our Boarding establishment. It is under the immediate care of Mrs. D. O. Fox, M. A. Parents and Guardians can place their children in the Boarding School with the assurance that they will be faithfully cared for.

The School teaches up to Matriculation examination.

The staff of teachers consists of:—

Principal, Rev. D. O. Fox, M. A., Lady Principal, Mrs. D. O. Fox, M. A., Head Master, W. E. L. Clarke, and five assistant teachers. Send for prospectus to the Principal.

BALDWIN HIGH SCHOOLS,

BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. King, M. A.,
Principal.

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL (*Monthly.*)

Published by

The American Presbyterian Mission,

SHANGHAI.

Subscription rate—$3.00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office, Tardeo, Bombay.

Just Published. By Post 2 annas.

OUR THEATRES:

And why Christian People cannot go to them.

BY

J. FORBES MONCRIEFF.

Author of "Our Giving," "Our Sowing," "Our Sabbaths, &c.

The Rock says—"Mr. J. Forbes Moncrieff deals very forcibly with the subject of theatre-going in this little pamphlet. He adopts the view we have always maintained as to the destructive influence of playhouses on all that is pure and good..... We hope to see the book do much good. There is much matter in a little compass."

The Sentinel says—"An unusually forcible and convincing pamphlet on the theatre question.....Many of its arguments are equally applicable to sensational novels. Christian people who read it will be helped to bear a more faithful and intelligent testimony against both novels and theatres."

Rest and Reaping says—"A valuable little treatise at a most trifling cost."

Bombay: Office of *The Bombay Guardian*, Tardeo.
London: DYER BROTHERS, Paternoster Sq.
Edinburgh: ANDREW STEVENSON, 9, North Bank Street.

DAILY BREAD.

Selected portions of Scripture in the Hindi character, for every day in the year.

By Rachel Metcalfe.

*** This little book is well-printed. The compiler's main object is that God's Word may circulate and bring forth fruit.

120 Pages. Paper covers, 2 annas; by post 2½ ans. Cloth covers, 3 annas; by 3½ ans.

Office of "Bombay Guardian,"
Tardeo, Bombay.

SPECIAL REDUCTION!

In order to realize ready cash we offer several

NEW AMERICAN ORGANS

AT HEAVY DISCOUNTS.

FOR PARTICULARS ADDRESS:—

THE AMERICAN ORGAN AGENCY,
Mazagon, BOMBAY.

THE MESSIAH'S KINGDOM.

Advocate of International Peace and Goodwill.

Edited by W. C. BRAITHWAITE, B.A.

London: Dyer Brothers, Office of *The Sentinel*, Paternoster Square.

Annual Subscription for India, R. 1. 12, and may be paid to the Manager of *The Bombay Guardian*, Tardeo Bombay.

WILLIAM WATSON & CO.,

Bankers, Army and Civil Agents,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL St., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

REMITTANCES made by Draft or Telegram at the best rate of the day; the arrangements for Telegraphic Remittances being very complete.

BILLS, DRAFTS, CHEQUES, BANK NOTES &c., cashed, or sent for collection.

PAY, PENSIONS and **ANNUITIES** collected.

CURRENT BANK ACCOUNTS opened. Interest allowed at 2 per cent. per annum.

INTEREST allowed on deposits made for

3 months certain, at 3½ per cent. per annum					
6	do.	do.	4	do.	do.
12	do.	do.	5	do.	do.
18	do.	do.	6	do.	do.

LOANS AND ADVANCES made on approved Securities.

STOCKS, SHARES &c., bought and sold, and Investments made on the Stock Exchange.

LAHIRI & Co.,

Homœopathic Chemists and Druggists,

101, COLLEGE STREET,

CALCUTTA.

MEDICINE CHESTS:

Amongst many worthy of notice:—

1. **For Cholera**—Containing 12 medicines, one guide, and a bottle of Rubini's Camphor in a separate case. Rs. 5.

2. **For Cholera (large)**—Containing 24 medicines to meet the disease with its sequelled one guide and Rubini's Camphor. Rs. 10.

3. **For Domestic Purposes**—Containing 24 principal medicines in a handsome mahogany box, a drop conductor, and a guide in English. Rs. 10.

4. **Do. (large)**—Containing 60 internal and 5 external remedies with Dr. Laurie's Epitome of Medicine. Rs. 30.

5. **Do. (large)**—Containing 150 medicines with a drawer for external Tinctures and other accessories and adapted to Dr. Ruddock's "Text Book" or Dr. Laurie's "Domestic Medicine." Rs. 65.

Dr. Rubini's saturated Spirits of Camphor, Re. 1; Dr. Salzer's Camphor Trituration (superior to Dr. Rubini's Spirits of Camphor), Re. 1; Glass stoppered in boxwood cases, Rs. 2-8; Clinical Thermometer plain, Rs. 3-8; Magnifying, Rs. 5-8; ½ Minute, Rs. 6-8.

Catalogue and Price list free on application.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto ditto Morocco, gilt edges. Price Rs. 4

Gujerati New Testament. Revised Gujerati version, 12mo., Cloth, Price 8 annas per copy.

Price 1 as. By post 1½ as.

OBEDIENT TO THE DIVINE CALL;

Thirty-six years of Unpaid Ministry.

A sketch invigorating to voluntary workers in the field of Christian philanthropy.

LONDON:

DYER BROTHERS, Rose Street Corner, Paternoster Square.

Bombay: "Watchman" Book Repository, Tardeo.

ACIAS SOCIETY
Digitized with financial assistance from
Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.	p.
Divine Programme of the World's History—a new book by Mr. and Mrs. Grattan Guinness	5	10	0
Tropical Africa—by Drummond, author of "*Natural Law in the Spiritual World*"	4	8	0
Unfinished Worlds--a study in Astronomy—Parkes	3	12	0
The Holy Land and the Bible—a book of Scripture Illustrations, gathered in Palestine—Cunningham Geikie—2 vols	18	0	0
Modern Science in Bible Lands—Dawson, *author of "Fossil Men,"* &c.	6	12	0
The Upper Room—being a few truths for the Times—Bishop Ryle.....	5	10	0
Holy in Christ—a new book by Andrew Murray, *author of "Like Christ," &c.*	1	14	0
The Cause and Cure of Infidelity—Nelson	3	0	0
Life & Letters Mrs. Prentiss—author of "*Stepping Heavenward*," &c....	3	12	0
The Life & Work of Bp. Hannington—Dawson.....	2	10	0
PHILOSOPHIC SERIES—by Dr. J. McCosh, of Princeton, (paper) each ...	1	8	0
1 Lock's Theory of Knowledge, with a notice of Berkeley.			
2 Antagonism of Hume and Huxley, with a notice of the Scottish School.			
3 A Criticism of the Critical Philosophy [culminated in his ethics			
4 Herbert Spencer's Philosophy as The Influence of Scepticism on Character—Fernley Lectures 1886—Watkinson—(paper)	1	2	0
The Creator and What we may Know of the Method of Creation—Fernley Lectures 1887—Dallinger	1	14	0
The Life of W. Morley Punshon—MacDonald	9	0	0
Samuel Morley—Hodder	10	8	0
The Liquor Problem in all Ages—Dorchester	9	6	0
The Sower and the Virgin—by the Right Hon'ble Ld Robert Montagu			
"*All the essentials which conspire to the production of a great book are pre-eminently conspicuous in the volume before us.*"	5	10	0
The Gospel in Nature—McCook.....			
"*Dr. McCook opens alike the book of nature and the book of grace with the hand of a master.*"	4	8	0
THE EXPOSITOR'S BIBLE—each	5	10	0
Genesis—Marcus Dods			
II. Samuel—Blaikie			
Hebrews—by T. C. Edwardes			
"Men of the Bible"—Series—each	1	1	0
"*Works of this description are invaluable to diligent Readers of the Sacred Text.*"			
Abraham—by Wm. J. Deane			
Solomon—Canon Farrar.			
Elijah—Prof. Milligan			
Isaiah—Canon Driver.			

THE COMPREHENSIVE TEACHERS' BIBLE.

A new Bible published by Bagster; the helps to Bible Study contain

The Bible.
Names and Titles. Historical Origin.
Varied Structure. Literary Form.
Spiritual Character.
Revelation and Inspiration.
Revelation.
Its Subject Matter. Its Form.
Its Historical Progress. Its Evidence.
Inspiration,
The Scope of Inspiration.
The Proof of Inspiration.
Denial of both Revelation and Inspiration.
Admission of Revelation but Denial of Inspiration.
Confusion of Revelation with Inspiration.
Belief in both Inspiration and Revelation.
Original Languages.
Ancient Versions of the Original Scriptures.
Versions of the Old Testament.
The Septuagint. Aquila's Version.
Theodotion's Version. Symmachus' Version. The Targums. [ments.
Versions of both the Old and New Testa-
The Peshito. Old Latin Version.
The Italic Version. The Vulgate.
Modern Versions.
Wycliffe's Bible. Luther's Version.
Tyndale's Translation. Coverdale s Trans.
Matthew's Bible. Cranmer's Great Bible.
The Geneva Bible.
The Bishop's Bible. The Douay Bible.
The Authorised Version. The Revised Version.
The Canon of Scripture.
The Contents of Scripture.
The Old Testament. The New Testament.
The Pentateuch and Joshua
Origin and Construction. [Criticism
The Course and Results of Disintegrating
The Case in Favour of the Antiquity and Genuineness of the Pentateuch.
The Hexateuch.
The National History of Israel.
The Poetical Books.
The Four Great Prophets.
The Minor Prophets.
Historical Value of the Apocrypha. [Periods.
Jewish History between the Old & New Test.
The Persian Period. The Grecian Period
The New Testament.
Definition. Origin of Scripture.
The Canon. The Text.
Various Readings. Divisions.
The Four Gospels.
The Acts of the Apostles.
The Pauline Epistles.
Doctrinal. Pastoral. Personal.
The Catholic Epistles and the Revelation.
The Jews and Related Peoples. [ples.
The Jews—their Race. The Related Peo-
Jewish and other Sects and Parties.
The Tabernacle and the Temple.
The Priesthood and the Temple Worship.
The Synagogue.
The Prophets: Their Mission and Message.
The Jewish Theocracy.
The Jewish Festivals.
The Laws of the Jews.
The Civil Law. As regards Persons.
The Criminal Law [Man.
Offences against God. Offences against
The Ceremonial law. [God.
Acceptance with God. Holiness before
Administration of the Laws.
Jewish Legalism.
Jewish Manners Customs. Dress.
Houses, Food, and Manner of Living.
Arms, Armour, and Armament.
Vessels, Utensils, and Implements.
Instruments of Music. Arts Among the Jews.
Idolatry & Divination. Maladies & Diseases.
Natural History of the Bible.
Animals and Animal Products.
Plants and their Products.
Minerals, Metals, and Precious Stones.
Symbolical Language of Scripture.
Geography and Topography of the Holy Land.
Topography of other Countries and Places Connected with the Bible.
Order of the Books of the Old and New Testaments.
The Chronological Order of the Books.
A Chronological Arrangement of the Old Test.
An Itinerary of the Children of Israel (from Egypt to Canaan). [Judges of Israel.
A Chronological Table of the Patriarchs and
A Chronological Table of the Kings and Prophets of Judah and Israel
A Chronological Harmony of the Gospels,
The Great Prophecies and Allusions to Christ in the Old Testament which are expressly cited, either as Predictions Fulfilled in Him, or Applied to Him in the New Testament.
Passages in the Old Testament Quoted or Alluded to in the New Testament.
The Names & Titles of Jesus Christ our Lord.
The Names, Characteristics, Privileges, and Glory of the Church of God.
The Jewish Measures, Weights, and Coins.
The Jewish Calendar.
Tables of Measures, Weights, and Coins.
An Index of Proper Names, with their Accentuation and Meanings. [Psalm.
Alphabetical Index to the First Line of each
An Alphabetical Index of the Holy Scriptures.
A Scripture Atlas with Complete Index.

Pearl 16*mo*. Size $5\frac{3}{4} \times 3\frac{5}{8} \times 1\frac{1}{4}$ inch thick.

No. 502 French seal, yapped, round cor. gilt edges, elastic band...	3	12	0
509 French seal, yapped, leather-lined, round corners,.....	5	4	0
515 Persian morocco, yapped, round corners, gilt edges, elastic band	6	6	0

Emerald 8*vo*. Size $8\frac{1}{4} \times 5\frac{3}{8} \times 1\frac{3}{8}$ inch thick.

No. 802 French seal, yapped, round cor. gilt edges, elastic band...	8	4	0
809 French seal, yapped, leather-lined, round corners, band ...	10	2	0
815 Persian morocco, yapped, leather-lined, round corners, band	11	13	0
821 Turkey morocco, limp, round corners, red under gold edges,	13	8	0
830 Turkey-Levant, yapped, leather-lined, round corners, gilt edges	15	12	0

Ruby Foolscap 8*vo*. Size $6\frac{3}{8} \times 4 \times 1\frac{1}{4}$ inch thick.

No. 602 French seal, yapped, round cor. gilt edges, elastic band...	5	4	0
615 Persian morocco, yapped, leather-lined, round corners, band ...	7	8	0
621 Turkey morocco, limp, round corners, red under gold edges, gilt roll.....	8	4	0
630 Turkey-Levant, yapped, leather-lined, gilt edges, round corners	11	4	0

Specimens of Type on application, a discount of 10 *per cent. is allowed off purchases in one calendar month of Rs.* 10 *and upwards for cash or on presentation of acct.—All orders to be addressed to The Superintendent.*

Printed and Published by Alfred Stace Dyer, at the Anglo-Vernacular Press and "Bombay Guardian" Printing Works, foot of Grant Road Bridge, Bombay.